

THE REVIEW OF REVIEWS

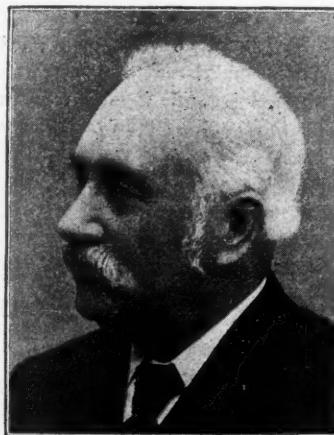
THE PROGRESS OF THE WORLD.

LONDON, January 1, 1894.

The Ship Canal. The opening of the Manchester Ship Canal to-day is a cheery augury of that forward movement of mankind which the coming of the New Year never fails to suggest to the hopeful mind. Whatever be its commercial success or failure, the canal remains an impressive token of man's growing mastery over the world in which he lives. That strip of water which brings the ocean to the doors of the great inland city is an inscription twelve leagues long carved on the surface of the globe, recording the indomitable power of will which alone makes progress possible. It is a monument of engineering ability. It is a triumph of the civic spirit. Manchester has reason to congratulate herself, but she has no monopoly in to-day's rejoicings. The addition of her name to the roll of the seaports of the world implies no small accession to the total of the world's energy, and, let us hope, of the world's prosperity also.

This solid achievement in the work of **Anarchy in Excelsis.** world-conquest stands out in strong contrast to the endless wrangling and laborious futilities which our supreme legislature offers to us in place of government. In the municipal and engineering line, we can, for a mercy, still get something done. But in our national business—though we employ on its management over a thousand grown men, who either suppose themselves

to be the *élite*, or actually are the elect, of the whole nation—we achieve the magnificent Parliamentary record of 1893! We have had a session unexampled in its duration, and the end is not yet within sight. But here we are—floundering in a flood of babblement, tossed now to Upper House, now to Lower House, then closed upon by both Houses; drifting for a while with a wearisome dribble of words—words—words about trifles, then suddenly, when speech is most needed, caught with a jerk by the Closure; buffeted first on one side, then on the other, by the ceaseless recrimination of parties, but withal getting apparently nowhere, except into the quick-sands of cynical despair. Over a thousand legislators—all these months—and this the result! We have heard much of anarchy recently—what is this but anarchy *in excelsis*, this jumble-tumble of wrangling Houses and parties that professes to govern us, and con-



MR. E. LEADER WILLIAMS.

From a photograph by Higginson, Bowdon, Cheshire.

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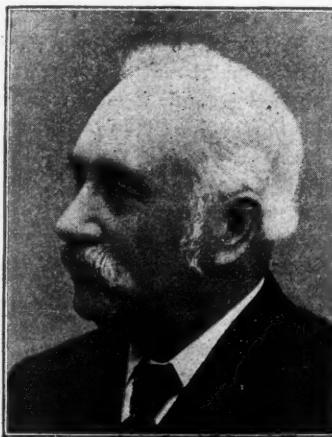
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themselves to thank for it. If the national business is brought to a standstill, the nation is at fault. What is wanted in the political life of the people is just that direct sense of the practical, and that stern tenacity of purpose which have made us great in commerce and industry. Once it was felt that the nation meant to have its work done, and would stand no nonsense, even the most antiquated machinery of the Constitution would show surprising agility in executing its mandate, and the most garrulous of Houses would be awed into prompt action. It is not gratifying to the nation's vanity to have to view its moral physiognomy as reflected in the Westminster mirror. But it may be salutary. A simple statement of the facts is enough.

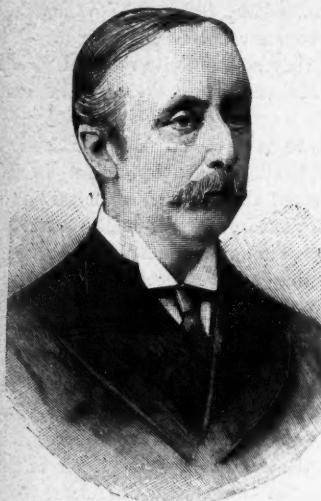
Take, for example, the conflict between **Lords and Commons at Logger-heads.** Clause 4 of the Employers' Liability Bill, as it left the Commons, forbade "contracting out." In Committee in the Upper House, Lord Dudley moved an amendment exempting from this prohibition any agreement already in existence and approved on a special ballot by a majority of the workmen, as also any agreement formed after the passing of the Act, accepted on a ballot by a majority of the workmen, and in certain points approved by the Board of Trade. This was a much stronger amendment than Mr. W. McLaren's, which had been defeated in the Commons by 236 to 217. Mr. McLaren wished to exempt only those firms (with their successors) which had already made agreements with their workmen, such as, for instance, the London and North Western Railway Company, the London, Brighton, and South Coast Company, Sir William Armstrong and Company. He did not propose to extend the exemption to the future agreements of other firms. Those who would allow "contracting out" pleaded for the liberty of the workmen to choose the system they preferred, and affirmed that the agreements already existing as under the firms named were strongly preferred by the workmen. To refuse this liberty would, it was said, be to replace free and friendly by legal and litigious relations. On the other hand, it was argued that the provision made by law, whether for the direct or indirect protection of life or limb, was not a thing to be contracted out of, however desirous some citizens might be for such exemption, and that the workman, if legally free to choose either system, might be practically compelled to vote away his right to the indirect protection afforded by his master's legal liability. It was

pointed out that the Trades Union leaders and Labour members who might be supposed to know the mind of the working classes, went solidly against the principle of "contracting out." The Peers inserted Lord Dudley's amendment by 148 to 28. When the Commons came to consider this with other of the Lord's amendments they peremptorily rejected it by 213 to 151, Mr. McLaren now voting with the majority.

The Betterment Dead-lock. Then there is the deadlock on "Betterment Dead- ment." Earlier in the Session the Lords had rejected the principle of Betterment as embodied in a London Improvements Bill sent up from the Commons, and on the Commons reinserting it had rejected it again. Under these circumstances the London County Council declined to proceed with the improvements. About the end of November, the Peers proposed the formation of a Committee of both Houses to consider whether the principle of Betterment were equitable, and if so, how applicable? The Government refused to assent to this proposal. On the 11th of December, Sir John Lubbock appealed to the Government to relent, that the question might be reasonably and amicably settled. Mr. Chamberlain pressed the Government to grant the Lords a *locus paenitentiae*. But the Government was inexorable. Sir John's motion was defeated by 177 to 139. The responsibility for the consequences remains—with the Peers, say Ministers; —with Ministers, say the Peers. Meanwhile the "urgently needed improvements" in London remain unexecuted.

Indecisive elections. What the Lords will finally do with the Contracting-out Clause is yet to be seen. Trades Union deputations have waited on Lord Salisbury to press on him what they hold to be the desire of the working classes. The Accrington election has not uttered a verdict on the question quite as unmistakable as either party desired. The vacancy was caused by Mr. Leese's having to seek re-election in consequence of his acceptance of the Recordership of Manchester. He was opposed by Mr. Hermon Hodge (Conservative). The tactics of the Labour party showed a lack of unity. A Socialist candidate came forward, then withdrew. Then Mr. Keir Hardie advised the working men to abstain from voting. Mr. John Burns forcibly pointed out the evil of abstention. In answer to a charge of "wobbling," Mr. Hermon Hodge declared that while favouring the prohibition of contracting out as a general principle, he fully accorded with the House of Lords in this particular instance. Mr. Leese's

return by a majority of 258—less than half the majority (547) by which he won last election against the same opponent—brings no great encouragement to the Government. At Brighton, where Mr. Bruce



THE RIGHT HON. EDWARD STANHOPE, M.P.
(From a photograph by Elliott and Fry,
Baker Street, W.)

The Parish Councils Bill. With the principle of this Bill all parties have professed their agreement, but for all that the measure is still crawling through Committee at a pace as slow as though it contained purely party proposals of the most contentious kind. Over Clause 13, which dealt with the administration of parochial non-ecclesiastical charities, was waged a protracted battle. The Government, who had promised not to remove existing trustees from the control of these charities, accepted Mr. Cobb's amendment that the parish council should in such cases appoint additional trustees numerous enough to place in a majority the trustees elected by the inhabitants of the parish. By this change the non-elective trustees are not removed, but swamped. Mr. Cobb's sub-section was carried by 109 to 48, and the entire clause—further modified in a Radical direction—by 143 to 90. But the most determined stand has been made by the Opposition against Clause 19. At present the rural sanitary business of a union is done by the rural members of the Board of Guardians, on which resident county justices sit *ex officio*. In reforming the government of the parish Ministers felt they could not leave unreformed the local sanitary authority. Hence they proposed to abolish *ex officio*

guardians and plural voting, and to take elections by ballot. This projected abolition of the last refuge of non-elective local government has naturally excited the most determined hostility from the Opposition. The reform of Poor Law administration, it is urged, requires to be dealt with separately in its entirety, and should not be thus brought in, fragmentarily and as it were surreptitiously, in a subordinate clause of another and independent measure. On the Government refusing to drop this highly contentious matter, the Opposition have adopted tactics which unfriendly critics describe as obstructive. As a result we have had the almost unprecedented spectacle of Parliament sitting in Christmas week, and of Mr. Gladstone in the House on his birthday. The reception then extended from all parts of the House to the incomparable old man of 84 years was a gleam of light in an otherwise extremely sombre parliamentary situation. There are now rumours of attempts at conciliation and compromise, varied with threats of vigorous closure, and fondly fostered hints of a speedy dissolution.



THE BISHOP OF CHESTER.
(From a photograph by Bassano, Old Bond Street.)

Getting Ready for Next Session. Already the coming Session casts its shadow before it. Mr. Gladstone has promised a Royal Commission to consider the financial relations which should prevail between

Great Britain and Ireland under Home Rule. He assured a strong temperance deputation on December 7th of the Government's intention resolutely to push forward the Local Veto Bill. Taken along with other pledges equally emphatic, this means heavy fighting. While the out-and-out Temperance people are mustering their forces in support of the unqualified Veto, the supporters of the Scandinavian system, headed by the Bishop of Chester, the Duke of Westminster, and Mr. Chamberlain, are preparing for organised political action. In this connection it is interesting to note that the Local Option measure passed a few months ago by the New Zealand Legislature gives to the resident electors (who now include women) the choice of increasing licenses at a maximum rate of one for every seven hundred of increased population, or of reducing them by at most one-fourth, as well as of merely renewing or totally refusing to renew existing licenses. For mere renewal or for reduction a simple majority is enough; for increase or total refusal, a three-fifths majority is requisite. Some such variety of alternatives would stand a better chance of passing the Home Parliament than the option of Veto now proposed.

Naval Scare. The prospects of the Government are not improved by the effect which the great coal struggle must have produced on the national finances; and the Budget will have to include provision for the augmented naval expenditure, for which the country has made an imperative and all but unanimous demand. It may be questioned whether the impressiveness of this unanimity has not been somewhat impaired by Lord George Hamilton's motion of the 19th ult., and the ensuing debate. He pressed for a statement of the Government's intentions, with the hope of securing immediate action. To keep abreast of the combined fleets of France and Russia we should, he urged, have at once to augment the number of ships a-building. The resolution, which the Government treated as a vote of want of confidence, was defeated by a strictly party vote of 240 to 204. The fear is that Ministers, being thrown on the defensive, may have persuaded themselves into an optimism which will reduce their activity, and may consider this view of the situation confirmed by the vote of Parliament. Rumours are rife of the Lords of the Admiralty having protested against the Chancellor of the Exchequer's speech on the question. The recurrence of these naval scares is to be deprecated. Among many other evils they produce, they stimulate just that naval activity on

the part of possible enemies which it is our wisest policy to suffer to sink into quiescence. Better, of course, have a scare now and then than lose the command of the sea; but the scare is a weapon to be used only in the last resort. What is wanted is a steady, unobtrusive development of our naval power which shall be fully equal to increasing needs. If Sir William Harcourt, undeterred by a shrinking revenue, boldly asks the nation for adequate means to this end, he will have chosen at once the more patriotic and the more popular course. Few things in this discussion have been more significant than that Mr. Keir Hardie, among his proposals to find work for the unemployed, should have urged the building of more fast cruisers for the Navy. Time was when orators of the Little England school used to suppose that "bloated armaments" was a term of abuse as acceptable to working-class audiences as "bloated aristocrat." The new democracy knows better. The very bread that it eats comes from over sea, and were that door closed it can guess the consequences. When Cannon Street and Canning Town agree in demanding a larger navy, the policy as well as the duty of the Government is plain.

Pleas for the Unemployed. The sufferings of the unemployed if not greater, are at least more vocal than ever, and remarkably various are the remedies proposed. Besides the project already named, Mr. Keir Hardie suggested to Parliament on the 12th ult. the establishment of an eight hours day and the prohibition of overtime in Government factories, the reclamation of waste lands and foreshores, the reforesting of the country, and the provision of suitable accommodation for the aged poor. The *Daily Chronicle* revives an old scheme for reclaiming the Wash, and so adding a "new county" to England. Mr. Chamberlain's hope is for extended markets for national trade. A conference of vestries, presided over by Lord Onslow, proposed to Mr. Gladstone the formation of light railways, made and worked as in Ireland, to carry away the refuse of London. The gravity of this problem throughout the United Kingdom and the United States may be inferred from the statements that the unemployed number in London 100,000, in New York 80,000, and in Chicago 120,000.

The Bomb-Throwers. By far the most sensational incident of the past month took place in the French Chamber on the 9th, when a bomb flung from the gallery in mid-session exploded in mid-air. Many Deputies and spectators were injured; among

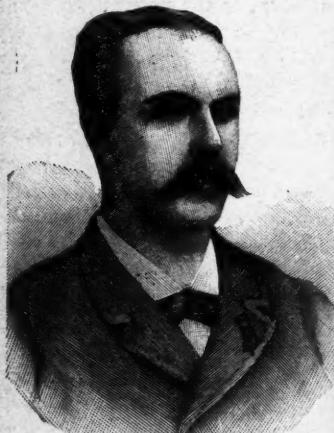
the latter the bomb-thrower himself, Vaillant by name, who was arrested, and has since confessed the deed. With remarkable self-possession and presence of mind, M. Dupuy, who has succeeded M. Casimir-Périer as President of the Chamber, called the Deputies to order, and proceeded with the business. The messages of sympathy and congratulation which he and the Chamber have received are a pleasing sign of international comity; although the interchange of courtesies with our Parliament chimed strangely with naval discussions that implied as an axiom the hostility of France. In Spain, the Anarchist conspiracy concerned in the Barcelona outrages has been disclosed to the police by the information of a little girl of eight years, and the crime brought home to the bomb-thrower. Repressive laws and banishment are driving foreign Anarchists to London. Our indigenous development of Anarchism is so mild as almost to provoke a smile by contrast with

ing to observe from the antecedents of such men as Vaillant that the bomb-thrower does not seem to be recruited from the ranks of the despairing unemployed. Vaillant is said to have given up his employment on receiving a round sum down, in order to bombard the Chamber. Nevertheless, Anarchism is

a symptom, if not a direct product, of the mal-adjustment of social conditions; and one may hope that the French Premier's promise made five days before the bomb appeared, to combat Socialism "not with disdain, but by the fruitful action of the State," may not be now abandoned. Illustrative of the new tendency in French politics are the proposals of M. Goblet, the leader of the Socialist-Radical party, for taking over to the State on payment of half their value all mines at which a strike has lasted for over two months. A Standing Committee has been appointed by the Chamber to consider all measures introduced relating to Labour. M. Clemenceau's "revela-



AUGUSTE VAILLANT.



M. CASIMIR-PÉRIER.
(From a photograph by Ladrey, Paris.)



M. DUPUY,
President of the French Chamber



M. SPULLER,
Minister of Public Instruction.
(From a photograph by Benque and Co., Paris.)

the Continental variety. Abroad we have bombs exploding in Opera-house and Legislative Chamber; in London, British Anarchists vainly try to hold a meeting in Trafalgar Square, or hold a conference in Christmas week, declaring that while all means are justifiable, their chief aim is educational, and wind up the evening with a ball! It is reassur-

tions" of inefficiency in the French Navy synchronise rather humorously with our nervous dread of Franco-Russian ascendancy at sea. Our lively neighbours banter us on having just discovered the existence of Toulon, which last month celebrated the centenary of its re-capture from the British by Napoleon. Another comic element in this connection is the

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alleged unwillingness of the Tzar to let his ships of war frequent French ports for fear of officers and marines becoming infected with republican ideas. Democracy is so catching.

In Russia's Tariff-war with Germany is said **Mid-Europe.** to be nearly at an end, negotiations having proved successful. The treaties of commerce approved by the Reichstag with Spain, Servia, and Roumania extend the Mid-European area of modified Free-trade. The passing of the first paragraph of Count Hompesch's Bill for the readmission of the Jesuits into Germany marks another victory for the Pope. The Duke of Saxe-Coburg, now the Sovereign of a foreign state, has, while renouncing an earlier grant from the British Parliament of £15,000,



SIR PHILIP CURRIE, G.C.B.,
New Ambassador at Constantinople.

notified his intention of retaining the £10,000 a year marriage settlement. Mr. Gladstone discourages inquiry into the grounds of this arrangement; but it raises a nice question as to the precise status of the Duke. Is he foreign Sovereign, or British subject, or both, or a *tertium quid* to be known in Ministerial parlance as a *persona designata*?

Ferment Austria still seethes with excited **in** **Austria.** **expectancy** over the promise now with- drawn of universal suffrage for the adult male. A great meeting of women in Vienna has demanded the extension of the franchise to women also. Alarmists declare that if the vote be withheld from the people the army will fight to obtain it. A more peaceful sign was the definite adoption by Austrian Socialism, at last week's Congress, of Trades Union methods, while a conference of farmers and peasants has formulated a series of economic demands on the Government. Particularism of the petty kind

is evidently fading in the dawn of industrial democracy.

Re-enter **Signor** **Crispi.** **Italy** seems to be staggering to her feet again for awhile. Signor Zanardelli, finding himself unable to form a satisfactory Cabinet, was relieved of his difficulties by the king, who then sent for Signor Crispi. Liked or not liked, he seems to be the one Minister who has backbone and on whom Italy feels that she can rely. His policy of trying to make Italy a great Power is credited with her present disasters, and there is a dash of poetic justice in calling him to remedy the mischief. He has begun his difficult task with much spirit and dignity. He calls for a "a truce of God"



SIGNOR FRANCISCO CRISPI.

among rival parties, and sets the patriotic example of declaring himself to be of no party. His programme combines measures of retrenchment and increased taxation. News of a victory in Abyssinia on the 21st, won by a garrison of 1,500 Italians near Massowah over some 10,000 Dervishes, has come at the right time to put heart for awhile into the country. But a debt of over £500,000,000, with the annual drain of military and naval expenditure, is a terrible load to carry. One cannot wonder at riots against octroi duties breaking out in Sicily, which only troops could quell. The half-despairing struggles of Italy, the insolvency of Greece, the rumoured imminence of national bankruptcy in Servia, are signs that the present European strain is nearing breaking-point.

Is war the only way out? Certainly not. Another opening seems to "England the Lightning-Conductor" be showing, which however disagreeable for us, offers prospect of European peace. The

Franco-Russian alliance, taken with the commentary of recent negotiations at Cabul and Bangkok, has awokened on the Continent the feeling that that alliance is directed, not against the Triple Alliance, but against Great Britain. This feeling, right or wrong, has produced a sensation of relief. The members of the Triple Alliance having in vain sought our adhesion, are said to cherish a mild sort of satisfaction on seeing the danger they dreaded



MR. J. G. SCOTT,
Chargé d'Affaires at Bangkok.

shunted on Great Britain. Now, if France be of this persuasion, and train herself to think more and more exclusively of perfidious Albion as her foe, then she may, especially under the constant irritation of British commercial and colonial rivalry, learn to assuage if not to forget her hatred of Germany. Hatred of England is less of a threat to the world's peace than hatred of Germany. And the Tzar's aversion to war will tend to restrict French hostility to the limits of sentiment and speech. Of this we may perhaps see proof in the amicable arrangements being made for the formation of Mekong as a buffer-state between French and English boundaries in the far East. If China kindly consents to take over this pacific interstice, we shall have closed one possible source of grave danger. A further fear has been suggested. May not the Triple Alliance not merely watch with benevolent interest the anti-British attitude said to have been assumed by France and Russia, but actually combine with them in a Quintuple Alliance? Well, even the prospect of a European coalition against us may also work for peace. Perhaps a menace of this kind may be needed to rouse the English-speaking States all round the world to a sense of their brother-

hood and common destiny. Once united in the grip of a great peril, they might put a few things to rights on this planet; which done would never need to be undone.

Imperial Federation League. Some definite occasion—let us hope a peaceful occasion—seems to be needed to crystallise into accomplished fact the widespread aspirations after closer English-speaking union. The movement craves for more than benevolent aspirations. The central organization of the Imperial Federation League died last night. It has during its nine years of existence done admirable educative work. It has perhaps never succeeded in disarming the democracies of the prejudice roused, rightly or wrongly, by that word Imperial. Colonial democrats have associated it with titles and decorations and other survivals, as they regard them, of a feudal past. But it has helped to create a powerful sentiment. It expires now because the sentiment created by it has become too powerful to remain mere sentiment. The tendency to pass on to organized ideals and to political action disclosed divergencies of opinion which earlier stages had held in abeyance. Its members were drawn from almost every shade of party life, and have observed with honourable reserve the strictest neutrality. But now, though there is ample room for further educative service, there must apparently be division, that free discussion of opposing schemes may strike out the finally unifying idea.

The Duchess of York's Opportunity. Meanwhile it is well to strengthen all existing bonds of union. It was surely a sort of inspiration which led Mr. Paterson, Premier of Victoria, to suggest a joint invitation from all the Australian Colonies to the Duke and Duchess of York. The idea has been received and acted on with great enthusiasm. It is to be hoped that nothing will prevent the cabled invitation from being accepted with the utmost cordiality. The prospect unfolds to the Duchess the first great opportunity of the Imperial kind which has come to her since she entered public life. If she goes, she may in a few weeks do more towards linking the Australias together and unifying the Empire, than statesmen without her aid could do in as many years or even decades. The Duke has been before; but not the Duchess. She has all the glamour of her bridal days about her; she is reputed to have frank sympathy with the common folk; and womanhood has more power in it than any mere man possesses, to combine persons and peoples. It is the function of Royalty

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to substantialise and personalise the spiritual oneness of the nation ; and once our warm-hearted fellow-subjects under the Southern Cross have had amongst them the presence of Royal womanliness and Royal sympathy with the most progressive phases of democratic life, they will not be behind us in loyalty to the august symbol of Imperial unity.

Australia Reviving. It is refreshing to know that the Australian Colonies are recovering from the effects of the recent terrible trade crises. Wiser

by experience, they are now devoting their attention to restoring order in their finances, to developing commerce, and to getting cultivators planted on the soil. The provisions made in some cases, as for example in the Co-operative Communities of Queensland or the Village Settlements of South Australia, offer freedom and opportunity for a great variety of social experiments. New South Wales has just been involved in an awkward political crisis. The Government was defeated, but as the old electoral law was repealed and the register under the new electoral law was not yet ready, a general election could not take place. Instead of resigning, Sir George Dibbs has prorogued Parliament till January 13. By that time the new arrangements of single member constituencies and of one man one vote can be put to the test of practice. The difficulty of getting the requisite electoral laws passed before the new Belgian Constitution comes into force has led to a yet more awkward Ministerial crisis.

President Cleveland's which Canada is successfully initiating Chivalry, with other colonies have not been encouraged by the United States, as Mr. Courtney's fruitless errand to Washington attests. President Cleveland's message of the 4th ult. increases admiration for his personal force of character and high moral purpose. The revolution in Hawaii was, in his judgment, due to the unjustifiable interference of the American Minister, and therefore the only honourable course for the United States to follow is to "undo the wrong" and restore the *status quo*, on the deposed Queen granting an amnesty to the insurgents. But this the Queen refuses to do, apparently preferring the mere thought of vengeance to the actual possession of the crown. The President has also deemed it necessary to disavow the unauthorised action of United States naval commanders in saluting the revolted Brazilian Admiral. These two instances of scrupulous regard shown by the ruler of a mighty federation for the rights of weak or inferior States are gratifying indications of the growth of the international conscience. President Cleveland

evidently does not adopt the maxim, "Never retract, never explain, never apologise."

The Only War Remaining. From the accounts that reach us from Brazil, it looks as if the United States officers had only been a trifle premature. The insurgents seem to be gaining the upper hand. They have been greatly strengthened by the adhesion of Admiral Da Gama, who has joined them "to free his country from militarism and sectarianism"; and their recurrent bombardment of Rio Janeiro suggests the weakness of the Government. Marshal Peixoto's character may be inferred from his refusing to permit aid to the insurgent wounded; for, said he, "when cured they would fight against the Government." This dreary struggle in Brazil seems to have supplied the only fighting which has marred this Christmastide. The Spaniards and the Moors have come to terms about Melilla. The two first Kabyle aggressors are delivered up, an indemnity is agreed upon, and a neutral zone is established round the Spanish forts. The Spanish reserves have been accordingly sent home.

Mr. Rhodes' Message. In South Africa also the war is declared Christmas to be over. The terrible slaughter in the first two or three battles seems to have broken the warlike spirit of the Matabele. They have been making their submission and surrendering



MAJOR P. W. FORBES,
Commanding the Salisbury Column.

their arms. They are told to settle down peaceably and till the soil. The pursuit of Lobengula has developed an incident attended with no little mystery and anxiety. Captain Wilson and a detachment of thirty-five men got ahead of the

main body of pursuers under Major Forbes. The former crossed the Shangani and came up on December 4th with the retreating King. A fight ensued, the Matabele fled, Lobengula on horseback. The rising of the river prevented Captain Wilson rejoining Major Forbes. There the curtain drops. Nothing positive has since been heard of Captain Wilson and his party, or of the fleeing monarch. Dr. Jameson has begun to disband his troops and is organising a police force. Mr. Rhodes, on his way back to Cape Town, arrived at Palapye on the afternoon of Christmas Day. And this was his Christmas despatch :—

All well. Matabele entirely subjugated. Lobengula has fled absolutely without intention to return.

Anglicising the East. The anti-European tendency has been displaying itself again in Egypt. The

Native Legislative Council presented a report on the Budget, which proposed, among other changes, to cut down the army of occupation and of the War Ministry, to suppress the prisons department, to abandon the department for the repression of the slave trade, and to devote the sums thus saved to university and other education, and to the reduction of taxation. The Egyptian Government and Sir Edwin Palmer have pointed out in reply the superfluous or impracticable nature of these suggestions. A more gratifying appreciation, both of British sway and of the spirit of British institutions, is afforded by the Indian National Congress, held last week at Lahore. Mr. Naoroji, M.P., who was greeted by the people like a Prince on his arrival in Bombay earlier in the month, was installed as President amid immense enthusiasm. Rapturous demonstrations were also made in honour of the Finsbury electors, who have clearly done a good stroke for the empire by their choice. The extraordinary conflict of evidence which has transpired before the Opium Commission now sitting in India already forebodes an absence of unanimity in the Report. Any prospect of reform is rendered doubly dubious by the state of the Indian finances. The closing of the mints last June, in consequence of the depreciation of the rupee due to the general demonetization of silver in other countries, has involved the

Government in a currency crisis the outcome of which no one seems able to forecast. To prevent the Government having to sell their bills at a heavy reduction and to obviate other complications, a Bill has been passed by the Imperial Parliament empowering them to borrow £10,000,000.

The death of Professor Tyndall on December 4th may be taken to represent something of the nature of an epoch

in the thought of our time. He was the fighting apostle of the doctrine of Evolution. He lived to see that doctrine generally victorious. Before he died, it had become a favourite fancy with theologians, a platitude of pulpit and press, a habit of popular thought. In the very year in which he died, his friend and master, Mr. Herbert Spencer, brought to a completion, amid general congratulation, the system of Synthetic Philosophy which is one colossal endeavour to interpret the known universe in terms of evolution. Yet with principles, as with men, the hour of their triumph begins the disclosure of their limitations. The year of Professor Tyndall's death is the year of the Romanes Lecture on Ethics and Evolution, in which Professor Huxley confessed that the formula of "the survival of the fittest" through "the struggle for existence" supplied no adequate guidance for the moral life, that "the gladiatorial theory of existence" must be repudiated, and that ethical progress lay not in complying with, but in combating, the "Cosmic process." Similarly in the concluding volume just referred to, Mr. Herbert Spencer frankly admits that for the scientific treatment of negative and positive beneficence "the Doctrine of Evolution has not furnished guidance to the extent I had hoped." When he comes to deal, that is, with the highest moral life of man,—with that order of existence which, according to his system, forms the summit of the as yet known evolution of the universe,—he finds his doctrine of evolution proving an insufficient guide. These utterances of the chief philosopher and of the chief popular expositor of the evolutionary school combine with the death of its brilliant rhetorical fighting man to make 1893 a memorable year in the history of Evolution.

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DIARY FOR DECEMBER.

EVENTS OF THE MONTH.

Nov. 30. Deputation to the Duke of Devonshire, re the Contracting-Out Clause of the Employers' Liability Bill.
Deputation from the Corporation of the City of London to Mr. Fowler, concerning the Unification of London.
Deputation from the Unemployed Committee of the Social Democratic Federation to the London Members of Parliament.
Failure of the Credito Mobiliare Bank at Rome.
Opening of the Conference of Hungarian Bishops at Buda Pesth.

Dec. 1. Lieut.-Gen. Fremantle appointed Governor of Malta.
Municipal Elections in Ireland.
New French Cabinet formed with M. Casimir-Périer as Premier.
Bill for the Re-admission of the Jesuits into Germany introduced in the Reichstag.

2. Opening of the New Railway connecting Ismailia and Port Said by the Khedive.



THE PRESENT EARL OF WARWICK.
(From a photograph by London Stereoscopic Co.)

Reassembling of the Egyptian Native Legislative Council.
Resignation of the Servian Cabinet.
New Public Library at North Lambeth, opened by the Princess Christian.
Deputation to Mr. J. B. Balfour, on Marriage with the Deceased Wife's Sister in Scotland.
Two Measures for the Reform of the Marriage Laws, introduced in the Hungarian Parliament.

4. Deputation of Unemployed to Mr. Chamberlain. Publication of Mr. Cleveland's Message to Congress. Law Amendment Bill introduced in the German Reichstag.
Swiss Parliament opened.
Defeat of Lobengula near the Shangani River.

5. Annual Meeting of the Representative Managers of London Board Schools, at the School Board Office.
Deputation to Mr. Asquith on Legislation for Inebriates.
Deputation of Miners to Lord Salisbury, on the Employers' Liability Bill.
M. Dupuy elected President of the French Chamber.

Deputation to Mr. Mundella, of the Chambers of Agriculture, praying for a Uniform Standard of Weight for the Sale of Corn.

6. Deputation of Miners to Lord Crawford, re the Contracting-Out Clause of the Employers' Liability Bill.
Temperance Convention at Covent Garden Theatre.
Silver Jubilee Celebration of the King of Siam. New Servian Ministry, with General Grutch as Premier.
Annual Meeting of the Central Chambers of Agriculture.
Annual Meeting of the Women's Trade Unions Association.

7. Deputation to Mr. Gladstone and Sir William Harcourt, on the Local Veto Bill.
Report of the Committee of Inquiry on the Featherstonhaugh Riots published.
Congress of the National Agricultural Union, at St. James's Hall.
Conference of the Miners' Federation on Employers' Liability.
Meeting, at the Portman Rooms, to discuss the Treatment of Women Inebriates.

8. Dr. J. Russell Reynolds elected President of the Royal College of Physicians.

9. Bomb Outrage in the French Chamber. Woman Suffrage Meeting at Vienna.
Launch of the Cruiser *Forrest* at Chatham.
Discussion in the German Reichstag on the Workmen's Illness and Old Age Insurance Law of 1889.
The Portuguese Cortes dissolved.

10. Attempted Meeting of Anarchists in Trafalgar Square.

11. End of the Scotch Miners' Strike.
Meeting at the Guildhall to discuss the Unification of London.

12. Meeting at the Cannon Street Hotel to consider the State of the Navy.
Demonstration of Unemployed at Hyde Park.
Bill passed by the French Senate to repress Incitements to Anarchist Outrages in the Press.
Several Gales in the Southern Counties.
Annual Meeting of the National Poor Law Officers' Association at the Holborn Town Hall.

13. Board School at Clerkenwell, opened by the Prince of Wales.
Fatal Explosions at Waltham Abbey Gunpowder Works and at Plymouth Harbour.
Commercial Treaty between Germany and Roumania agreed to by the Reichstag.
In the Zierenberg and Witz *versus* Labouchere Libel Action, a verdict found for Mr. Labouchere.
Report of the Railway Rates' Committee published.
Report of the White Lead and Allied Industries' Committee published.
Meeting of the English Church Union at Westminster Palace Hotel to consider the Parish Councils Bill.

14. Deputation from the Aborigines Protection Society to Lord Ripon with reference to the Matabele Question.
Bishop R. S. Grigg, of Cork, elected Archbishop of Armagh.
Commercial Treaties with Spain and Servia agreed to by the German Reichstag.
Colonel Frey elected President of the Swiss Confederation.
Income Tax Bill passed by the South Australia Legislative Council.
Meeting of the International Arbitration League at Memorial Hall, Farringdon Street, to protest against Slavery in South Africa.

15. Formation of the New Italian Cabinet, with Signor Crispi as Premier.
Collapse of a Bridge at Louisville. Many lives lost.

16. Deputation from the National Union of Teachers to Mr. Acland to call attention to Irregularity in School Attendance.
Sentences on French Spies at Leipzig.

18. Conference at Shoreditch, to consider a Scheme of Relief Works for the Unemployed. Cape Parliament dissolved.

19. Annual Meeting of the British South Africa Company at Cannon Street Hotel.
Sir Philip Currie appointed Ambassador to Constantinople.

20. Annual Meeting of the Governors of the Imperial Institute.
Deputation of the West Ham Unemployed Committee to Mr. Fowler.

21. Common Council Elections.
Deputation of Miners to Mr. Asquith re the Contracting-Out Clause of the Employers' Liability Bill.
Adjournment of the United States Congress.
Defeat of Dervishes by the Italians at Fort Agordat, Abyssinia.

22. Verdict of Not Proven in the Ardnamont Shooting Case.
Deputations to Mr. Asquith and Lord Salisbury, on the Employers' Liability Bill.



MR. INGRAM BYWATER.
Regius Professor of Greek at Oxford.
(From a photograph by Messrs. Maull and Fox.)

27. Opening of the Indian National Congress at Lahore.

28. Deputation to Mr. Gladstone to discuss the Shoreham Scheme for the Unemployed.
Report issued of the Mansion House Committee on the Unemployed.
Opening of the Bohemian Diet.

29. Sentence of Death on Patrick Prendergast for the Murder of Mayor Harrison of Chicago.

30. Resignation of H. H. Johnston, Her Majesty's Commissioner in British Central Africa.
Acquittal of Prisoners charged with Kissing at Angles Mortes.
Close of the Indian National Congress at Lahore.

BY-ELECTIONS.

Nov. 30. Wexford (South):—
On the resignation of Mr. John Barry, a by-election was held, with the result that Mr. Peter French was returned unopposed.
In 1885: Mr. Barry (Parnellite) In 1886:
Mr. Barry (Parnellite) Mr. Barry (Parnellite)
was returned unopposed. was returned unopposed.
In 1892: Mr. John Barry (N) 5,104
Captain S. B. Hamilton (C) 354
Nationalist majority 4,750



DR. J. RUSSELL REYNOLDS, F.R.S.
New President of the College of Physicians.
(From a photograph by Messrs. Lombardi and Co.,
Pall Mall East.)

Dec. 14. Brighton:—
On the resignation of Sir W. T. Marriott, a by-election was held, with the result that Mr. Bruce Wenthurst (C.) was returned unopposed.

In 1885:

(C) 7,047
(C) 7,019
(L) 4,899
(L) 4,865

In 1886:

(C) 5,963
(C) 5,775
(L) 2,633

On Sir W. T. Marriott's acceptance of office as Judge-Advocate General, a by-election was held (Aug. 11, 1886), and Sir W. T. Marriott (C.) was returned unopposed.

On the death of Alderman Smith (C.), a second by-election was held (Nov. 29, 1886), and Mr. Tindal Robertson (C.) was returned unopposed.

On the death of Mr.

Tindal Robertson (C.), a third by-election was held (Oct. 25, 1889), with the following result:—

(C) 7,132
(L) 4,625

Con. majority 2,507

In 1892:

(C) ** ** 7,807
(C) ** ** 7,134
(L) ** ** 5,448

21. Lancashire (North-East)—Accrington:—
Mr. Leese having been appointed Recorder of Manchester, a by-election was held, with the following result:

Mr. Leese (GL) 5,822
Mr. Hermon-Hodge (C.) 5,564

Liberal majority 258

In 1885:

(L) 5,320 | (C) 4,971
(C) 4,842 | (L) 4,751

Lib. majority 478 Con. majority 220

In 1892:

(L) 6,019
(C) 5,472

Liberal majority 547

SPEECHES.

Nov. 30. Lord Kelvin, at Burlington House, on Gravitation.
Lord Carrington and Mr. Haldane, at Fulham, on the Land Question in London.
Lord Roberts, at St. Andrews, on the Scottish People.

Dec. 2. Lord Roberts, at Farringdon Road, on the Volunteers.

4. Mr. William O'Brien, at Cambridge, on the fruits of Mr. Gladstone's Policy.
Mr. W. S. Caine, at Bradford, on the Situation.

6. Mr. Asquith, at the Eighty Club, on the Employers' Liability Bill.

Mr. Balfour, at Manchester, on Manchester and the General Election.

Sir Charles Russell, at Yarmouth, on the Government.

Lord Ashbourne, at Blackpool, on the Situation.

Mr. Forwood, at Liverpool, on the Navy.

Duke of Devonshire, at the Royal Agricultural Society, on the work of the Society.

8. Lord Battersea, at Tockington, on the Government.

Sir Edward Grey, at Hackney, on Old Age Pensions.

Lady Henry Somerset, at Rhyl, on Temperance and Social Reforms.

Sir Charles Russell, at Peckham, on the Government.

Mr. Owen Fleming, at the Architectural Association, on London Workmen.

Lord Brassey, at Calcutta, on the Navy.

Mr. C. H. Hopwood, at Liverpool, on Short Sentences.

9. Sir Freideric Leighton, at Burlington House, on German Art.

10. Mr. John Reimond, at Thurles, on Mr. Gladstone and Home Rule.

11. Mr. Beerbohm Tree, at the Hôtel Métropole, on the Actors' Benevolent Fund.

Mr. R. Wallace, at Edinburgh, on His Position with regard to the Home Rule Bill.

Sir John Thompson, at Halifax, on Canada and the United States.

12. Captain W. H. Williams, at the Royal Colonial Institute, on Uganda.

13. Duke of Cambridge, at Nottingham, on the Army and Navy.

M. Tricoupi, in the Greek Chamber, on the Financial Situation of Greece.

Mr. W. H. White, at the Society of Engineers, on the Navy.

Mr. Frank Lockwood, at Hackney, on the Law and Lawyers of Charles Dickens.

The Duke of Westminster, at Chester, on the Navy.

Mr. Michael Davitt, at Accrington, on the Situation.

Sir W. Hart Dyke, at New Cross, on Technical Education.

Mr. Kelt Hardie, at Plaistow, on the Unemployed.

14. Sir Albert Rollit, at the Clothworkers' Hall, on Commercial Education.

Mr. J. Chamberlain, at Braintree, on the Government.

Mr. Dillon, at Manchester, on the Irish Question.

15. Mr. E. Robertson, at Stratford, on the House of Lords, and the Employers' Liability Bill.

Mr. Goschen, at the United Club, on the Political Situation.

16. Sir Joseph Pease, at Bishop Auckland, on Naval and Mercantile Ship-building.

Mr. Herbert Gladstone, at Accrington, on the Liberal Programme.

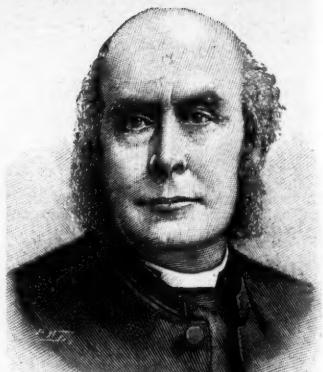
Mr. John Reimond, at Dummore, on the Liberal Party and Ireland.

18. Sir Edward Clarke, at Uxbridge, on the Parish Councils Bill.

Lord Carnarvon, at Harlesden, on the House of Lords.

19. Dr. H. R. Jones, at the Royal Statistical Society, on the Perils of English Sand.

Lord Playfair, at the Birkbeck Institution, on Polytechnics.



REV. DR. GREGG.

New Primate of Ireland.

(From a photograph by the Paris Studio, Cork.)

20. Signor Crispi, in the Italian Chamber, on the Policy of the Government.
Sir W. Forwood, at Liverpool, on Ship-building on the Mersey.

21. Mr. A. B. Forwood, at Liverpool, on the Navy.
Mr. James Lowther, at York, on the Turf.

22. Mr. Bryce, at Manchester, on the Political Situation.

PARLIAMENTARY RECORD.

HOUSE OF LORDS.

Nov. 30. Second Reading of the Employers' Liability Bill.
Third Reading of the Shop Hours Act (1892) Amendment Bill and of the Statutory Rules Procedure Bill.

Dec. 1. The National Debt Redemption Bill and the Public Works Loans (No. 4) Bill passed.
The Sea Fisheries Regulation (Scotland) Bill passed through Committee.

8. The Employer's Liability Bill passed through Committee.
Third Reading of the Savings Banks Bill.

12. Discussion on the Unemployed Question.
The Commons' Amendments to the Shop Hours Act, 1892 (Amendment), Bill agreed to.

14. Third Reading of the Employers' Liability Bill.
The Commons' Amendments to the Isolation Hospitals Bill agreed to.

18. Third Reading of the Sea Fisheries' Regulation (Scotland) Bill.

19. East India Loan Bill passed.

HOUSE OF COMMONS.

Nov. 30. Committee on the Local Government (England and Wales) Bill continued.

Dec. 1. Committee on the Local Government (England and Wales) Bill continued.

4. Committee on the Local Government (England and Wales) Bill continued.
The Isolation Hospitals Bill passed through Committee.

5. Committee on the Local Government (England and Wales) Bill continued.
Third Reading of the Isolation Hospitals Bill.

6. Committee on the Local Government (England and Wales) Bill continued.

7. Committee on the Local Government (England and Wales) Bill continued.

8. Committee on the Local Government (England and Wales) Bill continued.

First Reading of the East India Loan Bill.

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9. Committee on the Local Government (England and Wales) Bill continued.

11. Sir John Lubbock's Motion for Adjournment to discuss the House of Lords and the Question of Betterment rejected by 177 to 139.

Committee on the Local Government (England and Wales) Bill continued.

12. Adjournment of the House to consider the Question of the Unemployed moved by Mr. Keir Hardie and negatived by 175 to 33.

Committee on the Local Government (England and Wales) Bill continued.

13. Second Reading of the East India Loan (£10,000,000) Bill.

14. Motion for the Adjournment of the House to consider the Conduct of Public Business negatived by 165 to 115.

Committee on the Local Government (England and Wales) Bill continued.

15. Committee on the Local Government (England and Wales) Bill continued.

The East India Loan Bill passed through Committee.

18. Third Reading of the East India Loan Bill.

Committee on the Local Government (England and Wales) Bill continued.

19. Debate on the Navy; Lord George Hamilton's Motion that Considerable Additions be made, negatived by 240 to 204.

20. Debate on the Lords' Amendments to the Employers' Liability Bill.

21. Discussion on the Position of the Duke of Saxe-Coburg.

Question of Privilege; Mr. Knox and the British South Africa Company.

Consideration of the Lords' Amendments to the Employers' Liability Bill continued.

Committee on the Local Government (England and Wales) Bill continued.

22. Committee on the Local Government (England and Wales) Bill continued.

27. Committee on the Local Government (England and Wales) Bill continued.

28. Committee on the Local Government (England and Wales) Bill continued.

29. Committee on the Local Government (England and Wales) Bill continued.

OBITUARY.

Nov. 28. Major-General Sir Alexander Cunningham, 79.

Dec. 1. Duke of Leinster, 42.

2. Earl of Warwick, 75.

The Dowager-Duchess of St. Albans.

G. M. Dowdeswell, Q.C., 82.
Miss Tucker ("A. L. O. E."), 72.

3. Canon Broadby.
Hon. John Boyd, Lieut.-Gov. of New Brunswick.

4. Professor John Tyndall, 73.
Bishop Power, of St. John's, 62.
William Speer, Q.C., 80.
Lord Clonbrock, 87.

5. B. Potter, Q.C., 53.
Robert Harper Kinglake, 80.
Viscount Strathbogie, 54.

11. Professor William Milligan, 73.

12. Sir John von Wanchope, 77.
Rev. John Smith, of Harrow.
Rajah of Bhurtpore, 42.
Miss Ada Swanborough, actress.

13. Dr. Dokitch, late Premier of Servia.

15. Earl of Bective, 49.
Dr. H. J. Kink, Danish naturalist, 74.
Rev. G. H. Rigny.

16. T. C. Edwards-Moss, 48.
Prof. C. L. Michelet, of Berlin University, 92.
H. W. Austin, Ex-Chief Justice of the Bahamas.
Lieut.-Gen. the Hon. Sir Henry Ramsay, 77.

17. Gen. Alphonse von Kodolitch.

20. Sir George Berkley, civil engineer, 72.
Gen. Lallemande, 77.

21. Hon. Edward Stanhope, 53.

22. Sir Robert Palmer Hardinge, 72.
William Leycester, journalist, 66.
Henry S. Milman, 72.
William Watkiss Lloyd, 80.

23. Sir George Elliot, 78.

24. Henry Pettitt, dramatist, 45.
W. F. Woodington, artist, 87.

25. Rev. Henry Walford, 69.
Victor Schoelcher, 89.

26. Major-Gen. Arthur Hill, 56.

27. Dean Merivale, 85.
Mrs. Combe, 86.

28. Bishop Harper. Formerly Primate of New Zealand.

29. Earl of Lovelace, 85.
Richard Spruce, botanist, 66.
Bishop Donnelly of Clogher.

30. Sir Samuel Baker, African explorer.

31. Lieut.-Col. E. X. Adams.



THE LATE SIR GEORGE J. ELVEY.

(From a photograph by Messrs. Maull and Fox, Piccadilly.)

6. Herr von Schmid, Wurtemburg Minister of the Interior.

7. John Maclarens, publisher, 78.
Capt. T. A. Swinburne, 73.

8. Hon. Robert Preston Bruce, 42.
Miss Jarrett.

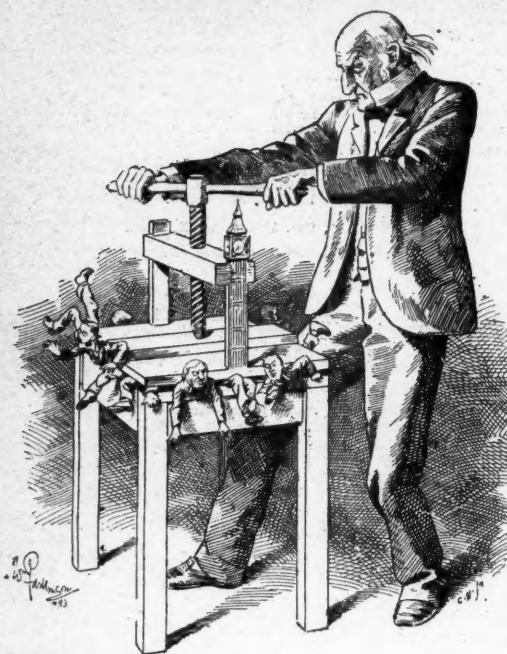
9. Sir G. J. Elvey, organist, 77.
Bishop McCarthy, of Cloyne, 78.

10. Bishop Trollope, of Nottingham.
Admiral Sir John Corbett, 71.

The deaths are also announced of Rev. Dr. E. H. Bradby, 66; Ingvald Undset, Norwegian archaeologist; Hon. R. Lafflemen, Canadian Ex-Minister of Justice, 83; Prof. von der Gabelentz, Orientalist; Mrs. Elizabeth Oliveria Prescott, 91; Baron Howorth de Sacaven; Lord James W. Butler, 78; Samuel Laycock, Lancashire poet, 68; Marquise d'Harcourt; Samuel Prentice, Q.C.; Dr. Tilt; Right Rev. Walter Chambers, formerly Bishop of Labuan and Sarawak, 69; Victor Considerant Fourierist, Socialist, 88; Thomas C. Dibden, Artist, 84; M. B. Dupontavice de Heussey.

Vol. VIII. of the "Review of Reviews" (July-December, 1893) is ready.
Price 5s., in cloth extra.

THE CARICATURES OF THE MONTH.



From *Judy*.]

THE SCREW.

[December 27, 1893.]



From *La Silhouette*.]

REMEMBER!

"Ah! there it is, the horrid beast, destroyer of all our national glories."



From *The Weekly Freeman*.]

"TAKE AWAY THAT BAUBLE!"

[December 9, 1893.]



From *Moonshine*.]

[December 9, 1893.

THE DEFENCES OF THE EMPIRE.

GLADSTONE (to Lord Charles Beresford): "Bother the defences of the Empire! Can't you see that we're engaged upon parish business?"

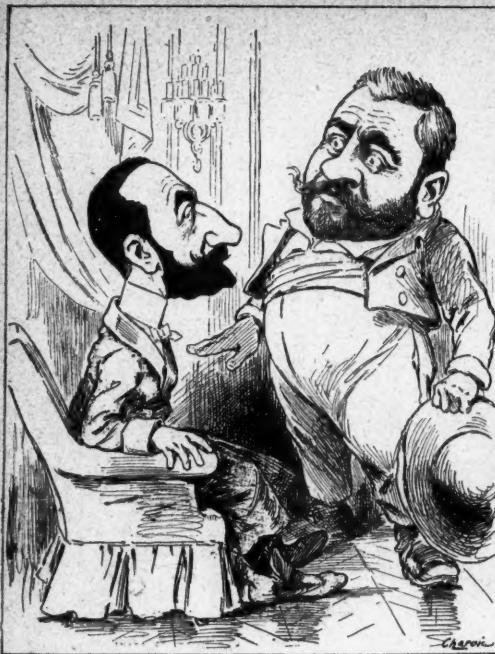


From *Moonshine*.]

[November 25, 1893.

IN MATABELELAND.—THE MAN IN POSSESSION.

GLADSTONE (to Rhodes): "You've done the fighting, but—if you have no objection—the plunder belongs to us."



From *La Silhouette*.]

[December 3, 1893.

CARNOT: Perhaps I was wrong not to let you dash the colleagues who embarrass you.

DUPUY: Oh, yes, Mr. President! It is not that they were dirty, but they were in the way.



From *La Silhouette*.]

[December 24, 1893.

NEW TRANSFORMATION OF SIGNOR CRISPI.



From *Ulk*.]

[December 8, 1893.

WHEN ASSASSINS ARE RIFE.

CAPRIVI: "Oh, dynamite? Put it along with the others."



From *Judge*.]

[December 23, 1893.

AN AMERICAN VIEW OF THE TARIFF QUESTION.

The Working Man's Stocking. Christmas, 1893.



From the *Melbourne Punch*.]

[November 16, 1893.

FOR FUTURE ELECTROCUTION.

[What Queensland's subsidy to the New Caledonia Cable may mean.]

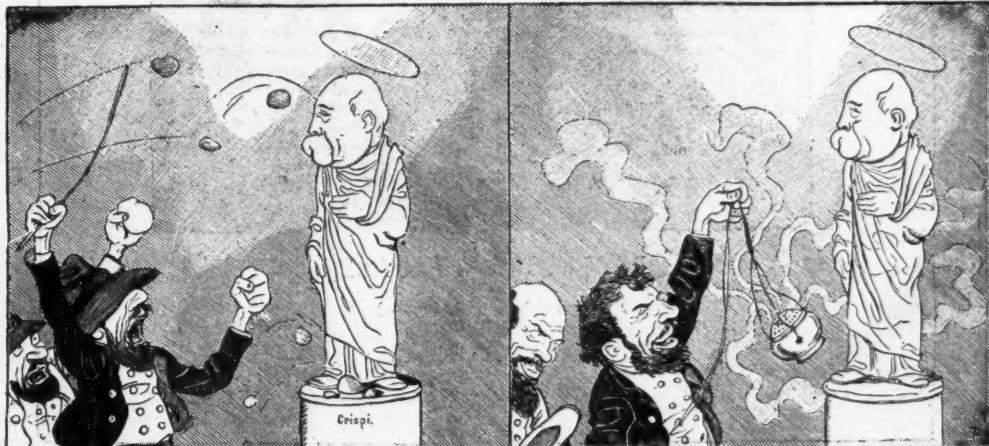
FRANCE (to Russia): "Ze kangaro is ver' proud of ze New Caledonia cable; but in case of war with England, I touch ze button, by gar, and ze machine vill do ze rest."



From the *Melbourne Bulletin*.]

[October 28, 1893.

PARKES, THE WIZARD, AND IMPERIAL FEDERATION.



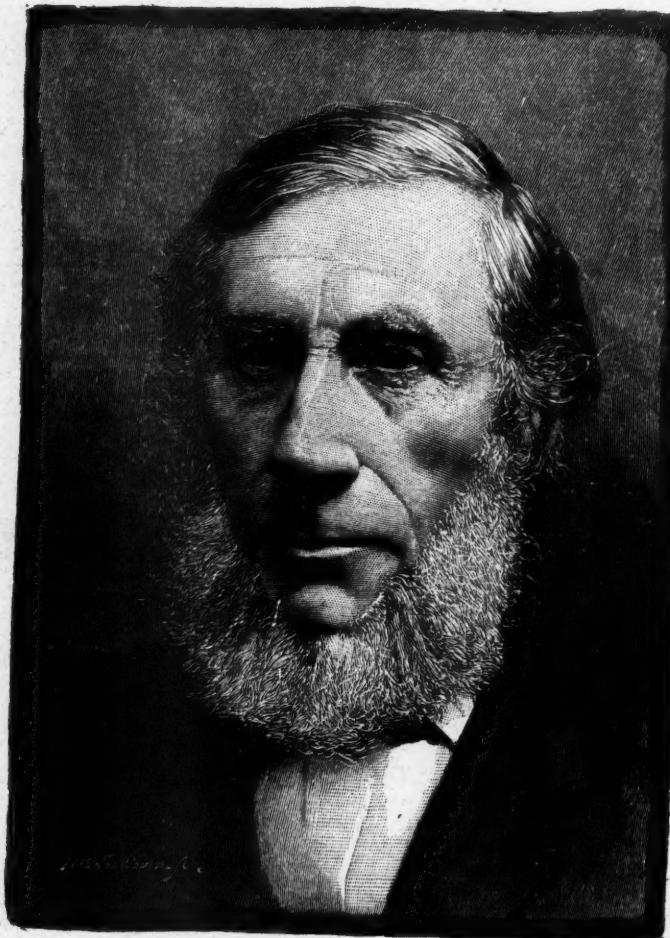
From *Kladderadatsch*.]

1891: SCOURGED.

ST. CRISPI.

1893: WORSHIPPED.

[December 17, 1893.



PROFESSOR TYNDALL.

(From a photograph by Bassano.)

CHARACTER SKETCH.

PROFESSOR TYNDALL. BY GRANT ALLEN.

John Tyndall the world has lost one of the prime leaders in the great revolution of the nineteenth century. He was a pioneer of enlightenment. In the history of civilisation, the last fifty years will be conspicuous hereafter, not as the age when the slaves were freed in America, when Italy was unified, and when France and Germany relapsed into a recrudescence of barbaric militarism, but as the age when the thoughts of men were widened, the age of the triumph of the evolutionary concept. Far above all purely local or temporary facts must we rank that vast upheaval of the mind of man, whose consequences will endure and be felt in the world long after France and Germany have become geographical expressions. And in bringing about so profound a change in the thoughts and beliefs of his kind, John Tyndall was by no means a secondary personage.

Twenty years ago, in speaking of this then still militant movement, most Englishmen at least found the united names of "Spencer, Huxley, Tyndall" come naturally to their lips. And they were quite right. As so often happens, that vague and diffuse popular intelligence which forms the locutions and usages of a language was far more correct than the separate intelligence of any one of its components would have been likely to make it. Even the succession of names in that once familiar trio was right and significant. The men were mentioned in the order of their relative importance.

Herbert Spencer, by far the greatest and widest-minded of the three, was the philosopher and organiser of the evolutionary movement; to him, and to him alone, we owe the very word evolution, and the conception of the thing itself as an all-embracing and consistent cosmical process. Huxley, again, was the biologist and populariser; less philosophic and infinitely less cosmic in type than Spencer, the gods have dowered him with the gift of exposition; he could make things clear with his pen to the man in the street; while Spencer, too much occupied with the vast task of setting forth a synthesis of the universe and of human thought within a single lifetime, had no leisure to make them clear to any but scientific and philosophical readers. Tyndall, last of all, was the orator and the physicist. He had the gift of the gab. He could speak with tongues, where the other two could only think and write and permeate. And his adhesion as physicist was of the greatest importance; for just at first, after Darwin dropped his destructive bombshell into the startled ranks of conservative science, the tendency of the physicists was to sit and look on—to treat this great revolution in science and philosophy as if it concerned the biologists alone, as if it were question of a mere passing dispute as to the origin of species. At that critical moment, when worlds and systems trembled in the balance, Tyndall took off his coat, like a true-born Irishman that he was, and cast in his lot with the new school against the old, with the advocates of light against the shilly-shalliers and the obscurantists. That he did so redounds to his eternal honour, and will be hereafter, I believe, his chief title to recognition.

You will observe that in this trinity of evolutionary leaders I have not included the name of Darwin. I omit it, as the impersonal popular voice omitted it, for a sufficient reason. For Darwin's work, splendid and

fruitful as it was, lay in a different direction. These three men were philosophers as well as men of science—Spencer far most of the three, of course, and Tyndall least; but still, each in his own degree aimed at philosophic roundness and completeness of conception. Darwin did not. I don't think anybody will misunderstand me as endeavouring to belittle the greatest and most typical man of science this century has seen when I speak in this way of him. It is no detraction to a great painter to say he is no sculptor, nor to a great poet to say he is no musician. So we may do with Darwin. He was a supreme and magnificent specimen of the biological specialist; and if he had not stuck to his *spécialité* with that infinite patience and that infinite capacity for taking pains about detail which constitute genius, the life-work of the other three would have been far less possible. He knew his *métier*. It is to Mr. Spencer that the world owes the evolutionary revolution as a whole; but without Darwin to hammer home the cardinal truth of organic evolution with those repeated blows which the ordinary man can feel and understand, Mr. Spencer's system, even if fully expounded, might have had to wait for a century or so longer before it gained adherents among the general public.

I am not going to apologise for this seeming discursiveness, because my object in the present paper is just to let Tyndall fall into line in his proper place in the general scientific history of our epoch. For this reason, I shall dwell more upon his relations to other thinkers and other leaders of science than upon the mere personal details of his life and achievements.

John Tyndall was an Irishman. Much of his history is explained by that illuminating fact. The Celt was strong in him. People forget too often how much Ireland contributes to the general life of our complex nationality. How many Englishmen are aware, I wonder, that Lord Kelvin (Sir William Thompson), Lord Wolseley, Professor Bryce, Oscar Wilde, Comyns Carr, Harry Furniss, Lord Dufferin—to take a few names at random out of many that occur to me—are every one of them Irishmen? About Tyndall, at any rate, there was never any doubt. He retained to the last no small physical traces of his Hibernian ancestry. He was born in 1820 at Leighlin Bridge, in County Carlow, so that his age marched, year by year, abreast with Herbert Spencer's. It is usual to say that he was of English descent, and I believe he claimed kinship with Matthew Tindal, one of the stoutest defenders of freedom of thought in the seventeenth century. That may have been so, and his ancestry in the direct paternal line may perhaps have been English. But those who know the ways of Irish Protestants well are aware of the tenacity with which many families cling to the vaguest shred of what they are pleased to call "Anglo-Saxon" descent. To be English in Ireland is like being Norman in England, or coming over with the *Mayflower* in Massachusetts. You will find scores of Irishmen bearing English names, and boasting an English origin, who are nevertheless as Celtic in type as the McCarthys or the O'Donoghues. How could it well be otherwise? Mothers count in heredity for just as much as fathers; and members of English households, which have settled in Ireland, and intermarried with Irish women, become in a few

generations, as Gerald the Welshman (whom we absurdly call *Giraldus Cambrensis*) long ago remarked, "more Irish than the Irish,"—*ipsius Hibernis Hiberniores*. Certainly a family domiciled at Carlow, in the heart of Leinster, could hardly have failed to show traces of Irish blood. As a matter of fact, John Tyndall himself was a thorough-going Celt in physique and in temperament. He had the iron constitution, the wiry strength, the reckless love of danger and adventure, the fervid imagination, the fiery zeal, the abundant eloquence, the somewhat flowery rhetoric, the tenderness of heart, the munificent generosity which distinguish the character of his Celtic countrymen. Even the obstinate determination with which in later

member of the Irish Constabulary. Originally employed on the Ordnance Survey, the young fellow, accustomed to live on a pound a week, established himself for some years as a railway engineer at Manchester. But his love from the first was for chemistry and physics. Self-



HINDHEAD HOUSE,
WHERE PROFESSOR TYNDALL DIED.

life he opposed, tooth and nail, the claim of his nation to national self-government was itself thoroughly Irish. He fought Home Rule with the vigorous spirit of the Kilkenny cats; for ever since Ireland was a nation at all, Irishmen have always been divided into factions, and have harried one another, unfortunately, with more bitter hatred than ever they have displayed towards the common enemy. No Englishman has ever shown the same hatred of Home Rule that has been shown by the Leckys, the Burkes, and the Hamiltons.

Tyndall rose from the ranks, or very near it. He was one of those Irishmen whose industry, ability, and ancestral vigour enable them to push their way boldly to the front through the most adverse circumstances. It is said, I know not with what truth, that his father was a

tanght to a great extent, he was attracted in 1847, in his twenty-eighth year, to Queenwood College in Hampshire, where his friend Dr. Frankland, some five years his junior, was already employed as teacher of chemistry. Queenwood is a curious isolated spot, where Robert Owen, the Socialist, built his Harmony Hall for the regeneration of humanity; and the picturesque brick building where Tyndall taught still bears on its face the falsified inscription, "C. of M." for "Commencement of Millennium." Harmony Hall, however, a century too early, had failed to regenerate humanity as Owen hoped; and the huge rambling building was turned into a middle-class college. Yet some flavour of socialism still clung about the place; the Principal of the College, a wide-minded Quaker, had Owenite sympathies; and

I fancy some emotional leaning towards the new doctrines co-operated with Frankland's presence to draw Tyndall's attention towards the struggling institution. He was teacher of physics at Queenwood—and learner of physics also. It was here indeed that his original researches began. The college was progressive, and Frankland had set up in it the first practical laboratory ever introduced into a school in England. This engagement proved to be the turning-point in Tyndall's career: it diverted him from the practical work of engineering into the more congenial paths of abstract science.

He remained but a year at Queenwood. In 1848 he and his colleague Frankland threw up their appointments in the Hampshire School, and went to Germany to study at Marburg, where Bunsen's laboratory was then the most live thing going in chemistry. It is not every young man of twenty-eight who cares to make such sacrifices in the cause of learning. Under Bunsen, Tyndall learnt much. His German training did marvels for him: that Teutonic schooling in method helped largely to counterbalance the natural weak points of the Celtic temperament. He retained to the last his Celtic vividness of insight, and it is to him that we owe that familiar phrase "The scientific use of the imagination," of which he was at once the prophet and a great example. But he yielded to few German men of science in the thoroughness of his procedure, and the patient care he devoted to investigation. His observations on glaciers extended over months and years of waiting and watching, while his researches into the minute germs which float about in the air could hardly be surpassed for delicate carefulness and scientific precision by the most ponderous of Teutons.

At Marburg and at Berlin Tyndall's serious work began with his investigations into diamagnetism, and the magneto-optic properties of crystals. It was not so hard then as it is now for a rising man to attract attention; and before long his efforts were rewarded by a Fellowship of the Royal Society. On his return to England he was appointed, in 1853, Professor at the Royal Institution, where Faraday was then engaged on his great electrical and physical experiments. The relations between the two thinkers were very close and cordial, in spite of profound religious differences, and Tyndall afterwards wrote the biography of his friend, which is probably one of his most popular writings.

It was at the Royal Institution that Tyndall became really a power in the land. Endowed with a marvellous gift of clear presentation, and with a rare faculty for holding the interest of an audience, he was soon recognised above all things as the popular exponent of physical science. When one comes to ask, "What one great work did Tyndall perform in life?" it would be difficult for any man to give a definite answer. He advanced many branches of science in certain directions; but, for the most part, those directions had been amply indicated beforehand by others. His observations on glaciers took up the varied threads of Agassiz, Forbes, and Faraday: his researches on heat were in the direct line of Count Rumford, and Joule, and Melloni. It is the same throughout. We cannot say of him that he gave us any one great conception, like natural selection or the conservation of energy; any one great discovery, like spectrum analysis or the meteoric nature of comets; any one great invention, like the telephone or the phonograph. But his personality and his influence were pervasive and important; his powers of exposition were in every way remarkable; and his investigations, though never quite reaching the first rank in value, stood very high indeed in the

forefront of the second. Above all, London, that great heterogeneous London, accepted him frankly as the representative physicist. Of Joule, of Thompson, of Tait, of Clerk Maxwell, of Balfour Stewart, it knew little or nothing personally; even Helmholtz was to it but a great distant name. Tyndall was there, on the spot, audible and visible. He was the Royal Institution. He was also Physics. This counted for much when the day of battle came, and when the forces of darkness were gathered together to crush down the forces of light in the sixties and seventies. While the orthodox physicists of the Universities and of the North were willing to stand aside and let the biologists bear the whole brunt of the battle, Tyndall, who to London was the representative physicist, gave the weight of his name and his personal importance to the side of the evolutionists.

Tyndall's action in this matter was no doubt largely influenced by his close personal association with Spencer and Huxley. Both those thinkers influenced him deeply. In 1856, Huxley and he went to Switzerland together, and there began those observations on glaciers which finally resulted in their joint work on the structure and motion of those moving ice-rivers. Later still, when the International Scientific Series was projected, Tyndall popularised these investigations in his charming little book on "Forms of Water." Meanwhile, the evolutionary wave was gathering force and volume. Darwin had long been prosecuting his researches into the origin of species, but as yet had published nothing on the subject. Herbert Spencer, who had already proclaimed himself a thorough-going evolutionist, was at work on his great scheme of the "Synthetic Philosophy." Lyell was pursuing his investigations into the antiquity of man. The new ideas were in the air. At last, in 1859, the wave which had been so long advancing curled and broke visibly. Darwin, on the crest of the movement, published in that year his "Origin of Species." It was the greatest epoch in science since Newton launched the theory of gravitation. Immediately the thinking world was divided into two sides. Owen and most of the physicists were in open opposition. Huxley and Hooker gave in their adhesion instantly. Lyell hesitated and wavered, but, soon convinced, accepted the new views as the necessary complement of his own uniformitarian concept of nature. At this crisis it was highly important to the evolutionists that students of biology and geology should not seem to stand alone in their acceptance of the new doctrines. Tyndall came boldly out among the physicists at the moment of need as the ally and champion of the rising movement. His aid was invaluable, and did much to help forward the triumph of that school of thought which is now for all practical purposes universally accepted. A few elder men still higgle and doubt: the younger generation, whatever science they may take up, are to a man evolutionists. Indeed, the very rapidity and certainty of the victory has made the men who gained it half outlive their fame: thousands of people who now implicitly accept modern views of life hardly know how much they owe them to Darwin, Spencer, Huxley, Tyndall.

Yet, while the battle was raging, Tyndall was quietly going on with his work as a mountaineer, or his laboratory researches at the Royal Institution. The Alps were his playground. He was the first who ever climbed the Weisshorn. He loved the mountains with an almost boyish love, which mingled strangely with his scientific ardour. Questions as to the glaciers and as to the heat which fell upon them ultimately resulted in his researches on radiation, perhaps his most valuable contribution to



science. In 1860, a year after the Darwinian era, he produced his book on "The Glaciers of the Alps;" in 1861, his "Mountaineering;" and in 1863, his popular work on "Heat as a Mode of Motion." Through the sixties he worked hard for the most part at his investigations on radiant heat, finally published in his admirable volume of "Contributions to Molecular Physics." But 1874 was the culminating year of his fame and reputation. The British Association met at Belfast; there, among his Protestant Irish fellow-countrymen, he threw down the gage of battle to old-time orthodoxy in his famous Presidential address. No scientific utterance of our time aroused so much comment

Institution. His researches on radiation led straight to those on the acoustic properties of the atmosphere. From this he went on to his investigations of the floating matter in the air, largely suggested by Pasteur's discoveries in bacteriology. All his life long he had loved the heights. His *chalet* on the Bel Alp is probably one of the highest-perched inhabited dwellings in Europe; and his discovery of the comparative absence of the germs of decomposition on hill-tops seems to have given him a positive distaste for low-lying valleys. The thirst for pure air soon grew to be a passion with him. And indeed it is a taste which waxes apace with indulgence. Just as the close atmosphere of an ill-ventilated

or such bitter controversy. "Rank materialism" people said at the time—not knowing, for the most part, what materialism meant: and, indeed, though it might well be doubted whether any man capable of understanding the word was ever a materialist, it must be confessed that Tyndall's language gave a greater handle for the foolish accusation than that of his more philosophic colleagues, Spencer and Huxley. To call Mr. Spencer a materialist, indeed, is about as ridiculous as to call St. Augustine an Atheist, or Martin Luther a strenuous Papist. There are materialists by the thousands around us in England, but it is not in the ranks of the thinkers or philosophers that we shall have to look for them. They sell short in the City, or slaughter grouse on purple moors in the Highlands. However, the cry was raised, and the address was tussled over with all the energy of theological and scientific combatants. The struggle put Tyndall for the time being in the forefront of the new faith, and identified him closely with the other leaders in the evolutionary movement.

From 1867, Tyndall had been Superintendent of the Royal

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room is unendurable to those of us who have accustomed ourselves to open windows and airy surroundings, so the muggy and germ-laden atmosphere of low-lying valleys is unendurable to those who have long breathed the pure fresh ozone of the unpolluted mountains. In 1883, Tyndall gave up all his London appointments, and retired for ever from the thick pea-soup air of the squalid village, where evil organisms fly about to spread disease and decomposition on every breeze. He had built himself a house, four square to all the winds of heaven, on an open heather-clad moor that covers the summit of Hind Head in Surrey, just five hundred yards from the spot where these lines are being written. It is a beautiful situation, absolutely unembarrassed in every direction, and the eye looks forth from it upon a surging panorama of fifty miles radius, from the South Downs on one side to the North Downs on the other. His time henceforth was divided almost equally between Hind Head and Switzerland; he spent his summers on the Bel Alp, and his winters in Surrey. Both situations afforded him that wide outlook upon external nature which he so greatly enjoyed; for his love of scenery came only second to his love of science, with which indeed it was inextricably intermingled.

It would be impossible wholly to omit reference here to the political discussions which occupied so large a space in his last few years. The part which he took on the question of Home Rule, I have always largely attributed to the influence of Carlyle, the evil fairy of the last half century. Liberal in fibre and progressive in most directions, Tyndall had the misfortune to be born an Irish Protestant. Now Protestantism in Ireland has long been an aggressive exotic, maintaining itself as the creed of a dominant caste by sheer main force for two hundred years among a hostile people. The consequence is that Irish Protestants retain for the most part a painful attitude of undisguised enmity towards their genial and tolerant Catholic fellow-countrymen. Those who have mixed with the leaders of Irish thought must have been struck by the strange contrast between the breadth and catholicity of the Catholics on the one hand, and the bigotry and intolerance of the Orangemen on the other. Now Tyndall came to England essentially an Orangeman. Had he mixed with Liberal Englishmen only, it is probable he would have got rid in time of his Irish prejudices, like so many more of us whose Irish Protestant descent has not interfered with the development of our political principles. But the adverse influence of Carlyle confirmed him in all his original preconceptions. When the great split came, Tyndall took the wrong side, and fought for it with all the obstinacy and vigour of his Protestant Irish nature. Those men are fine fighters: for good or for evil, they stick to their flag with their favourite cry of "No surrender!" Tyndall stuck to his like a man; to one who had fought so hard on other fields for the cause of freedom, that last relapse may surely be forgiven—especially by those who see victory before them.

And, indeed, it is noteworthy that all the men of that first generation who spread the evolutionary doctrine among us are now reactionary in politics. The younger brood whom they trained have gone on to be Radicals, Fabians, Socialists. But the elders stayed behind when Home Rule came to the front, and remain bitterly hostile to the Socialism of the future. Each generation finds the conclusions drawn from its premises by the men who succeed it go a great deal too far for it. And yet the germs of Land Nationalisation, and of that extreme individualism which can only be realised in a Socialist

commonwealth, were derived direct by most of us from *Social Statics*.

Of Tyndall the man I have little right to speak. I will only say that one Irish trait of character—a princely generosity—was known, against his will, to all who knew him. Numerous instances of this quality have come to light since his death: many others are only recognised by the few who were connected with the distribution or reception of his bounty. One case on a large scale, which is publicly acknowledged, was his devotion of the immense sum derived from the proceeds of his lecturing tour in America in 1872 to the foundation of scholarships for original research at Harvard and Columbia.

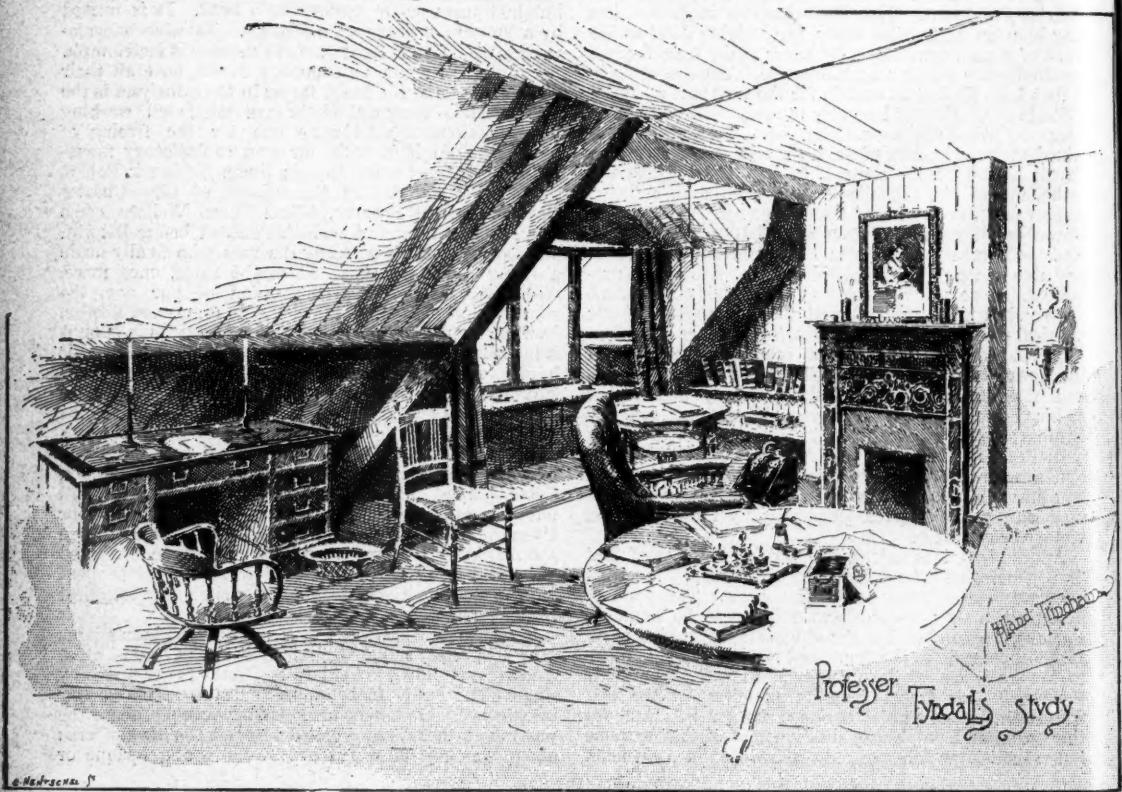
What was Tyndall's place in the movement of our period? Well, every great onward march of the human mind is like a wave on the ocean. It begins small, gathers strength and volume as it grows, and breaks at last in a conspicuous crest, visible to all men. It is the way of careless thinkers to imagine that the crest makes the wave: in movements like the Protestant Reformation, the great upheaval of the mind of man at the close of the eighteenth century, or the mighty spiritual revolution of the nineteenth, they single out a few representative men, Luther and Calvin, Mirabeau and Robespierre, Darwin and Spencer, and suppose it was these who produced the movement. Nobody yields to myself in reverence for the two great men whose names I have last mentioned; but we would very ill have digested the lesson they have to teach us if we were to accept this foolish Carlylese view of the Great Man as the sole maker of human progress. A French Revolution is begun a hundred years before it comes to a head. It is nursed by a Voltaire, a Rousseau, a Diderot. Nameless encyclopedists and forgotten agitators sow the seed of its triumph. A Camille Desmoulins, a Danton, a Marat, have all their place in it. But the main factor in the cataclysm is the mass itself—imnumerable human minds all working together along the self-same line for the freeing of humanity. So it is with our own evolutionary movement. Erasmus Darwin sowed; Buffon, Lamarck, Robert Chambers watered. In the fulness of time Charles Darwin, Herbert Spencer, Alfred Russel Wallace, came to crest the wave. But evolution existed before Darwin, and Darwin himself was but the man who finally made a rising cause triumph. It is the same, once more, with the other great generalisation of our age, the conservation of energy. In a certain dim sense, Kepler, Newton, Laplace saw the way that led towards it. Count Rumford had clearer glimpses of it. With Grove, it began to take definite form. Joule, Helmholtz, Clerk Maxwell, Balfour Stewart consummated it. But to no one man can the glory be given. More and more, as time goes on and co-operation increases, is this the case with science. Nobody can really say in one word who invented the steam-engine, the locomotive, photography, the telephone. People who know nothing about it will tell you glibly enough: Watt; Stephenson; Talbot or Daguerre; Bell or Edison. People who know more about it know that many separate inventors contributed many separate parts to each of these inventions: and most of these parts could only be explained to technical readers.

Now, Tyndall was one of those men who bear a large share in the actual technical work of such great discoveries. But it is hard to put one's finger upon any single point easily to be apprehended by the ordinary intelligence. He taught us much, for example, about the way radiant heat is propagated through the atmosphere: about the objects which are, so to speak, opaque or

transparent to it; about the effects it produces on the surface of our planet. He taught us much about how glaciers are formed, move, and are retarded, break into crevasses and freeze together again, compress themselves through gorges, or spread themselves, though solid, into lake-like expansions; and he did more towards explaining these singular phenomena than any other observer. His contributions to the sciences of light, of sound, of electricity, of magnetism, of heat, and even of biology (so far as regards the diffusion of the germs of minute organisms), are all of them most valuable. He was a fellow-worker in the triumph of evolutionism and of just and sound views about energy. But for the most part he led up towards those great developments in physical and electrical knowledge which have not yet been made, and towards practical inventions which have not yet been invented. This sort of work is the most valuable of all, but it is often the most inglorious. So it comes about that Tyndall, who was himself a most careful, accurate, and patient investigator, was best known as a popular expounder and an almost sensational orator. He would not have been so famous if he had not superadded Belfast addresses and Royal Institution lectures to his real work in the laboratory and on the mountain.

In these addresses, indeed, we get the man himself at his highest development. Tyndall was not a materialist. The City and the West-end are full of materialists, who think the universe consists entirely of matter, with a material heaven and a material hell, and with material spirits more or less pervading it. They think they themselves have souls, but that the universe at large is inert and

lifeless. Against this gross materialism of the world, Tyndall, like all other thinking men, revolted. He was impressed with the infinite mystery and majesty of the cosmos. He did not believe a mass of matter was only a little senseless dirt. He saw in it the interaction of mighty forces, cohesive and gravitational; he saw in it the activity of incident energies, the undulations of molecules which we know as heat, the play of ethereal waves which we know as light, the marvellous polarities of magnetism, the subtle flow of electric agencies. The universe to him was full of terrible, and often as yet inexplicable, factors. Every atom of matter was instinct, in a way, with life, and possessed strange attractions and repulsions towards all its neighbours. Not quite so deeply spiritual as Herbert Spencer, not so prone to dwell upon the Unknowable, or to inquire into the elusive relation between the Knowing and the Known, Tyndall lived rather in the region of the phenomenal. But within that region the Mystery of Things loomed large before him. No man had ever a profounder conception of the ultimate atom, its nature and its powers, its sympathies and antipathies, its forces and its energies. Few men have looked deeper behind the world of sense and illusion into the impalpable verities which constitute the universe. The charge of materialism could only be brought against such a man by those abject materialists who have never had even a glimpse of the profounder fact that the universe as known to us consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence.



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LEADING ARTICLES IN THE REVIEWS.

MR. HAWEIS AMONG THE MORMONS.

In the course of his American tour last autumn, Rev. H. R. Haweis has visited Utah and conversed with the leading members of the Mormon community. Fresh from these experiences, he generously essays in the *Contemporary Review* to vindicate the real character of the Latter-Days Saints, their founder and their faith, against the resolute prejudices of popular ignorance. As he says, "No people have been more belied and less understood."

"PLURAL MARRIAGE."

He points out that "plural marriage" was no part of original Mormonism, nor any inseparable adjunct of it. The Mormons

believed they had a mission to found a nation of righteousness unto the Lord. They were driven into the wilderness a mere handful of exiles surrounded by wild Indians. . . . There seemed no way of protecting the numbers of poor women who joined their ranks except by marrying them and providing for their children. . . . They believed that under these circumstances plural marriage had been revived by divine revelation in their favour.

But as soon as polygamy was declared by the Supreme Court to be illegal, they at once frankly abandoned it.

WHAT HAS BECOME OF THE WIVES?

When polygamy was abolished, Mr. Haweis asked a leading Mormon who had represented Utah in the American Congress, "What did you do about your wives?" With some emotion the old man replied:—

I called my wives together—I explained to them the law. They were now free, I said, to depart, and to marry if they chose; but I was morally bound to provide for them if they did not do so. . . . It was hard, very hard—a terrible rending of family ties all round; but I had to decide what I would do. My first wife was dead. I resolved there should be no heartburnings. I would henceforth have no wife—there should be no jealousy—and I now live apart with the children of my first wife. But we could not break up the family social circle, and I try for the sake of all to keep it together. I built a large room. Every morning the ladies with their children meet me there as usual for reading of the Bible and prayer. We dine in the same hall. Each mother sits at a table with her own children, and that it may not be said I sit down with my "wives" to dine, I have a table set apart for me with the children of my first wife.

WHY MORMONS WERE HATED.

After telling the story of Joseph Smith with characteristic vividness, Mr. Haweis asks, was he an impostor? He answers—

The phenomenal foundations of Mormonism, in fact, differ, if at all, only in eccentricity and degree from the psychic phenomena which accompany all religious revivals from the days of the Apostles to the Anabaptists of Munster and the Irvingite tongues. . . . If a religion is to be known by its fruits it would be difficult to ascribe the faith and works of the Mormon to a totally impure source, or a grossly immoral prophet.

The Mormons "may have been ridiculed for their superstitions, but they were chiefly persecuted for their virtues." They were, he points out, "the earliest openly-avowed abolitionists;" they were "advanced spiritualists;" they refused to place corrupt men in political office—three sins then unpardonable amongst a people who tolerated prostitution but could not abide polygamy.

IMPERIAL FEDERATION LEAGUE.

THE CAUSES OF ITS DEATH.

"On the 31st December, 1893, at 30, Charles Street, Berkeley Square, W., of *Felo de se*, the Central Organisation of the Imperial Federation League, aged 9 yrs. 1 month and 13 days; deeply regretted by all true Britons, friends of a really Imperial policy. (Colonial papers please copy.)" Thus humorously does the sub-editor of the *Asiatic Quarterly Review* begins his obituary notice of the League. Projected at a conference in July, 1884, over which the late Mr. W. E. Forster presided, and inaugurated in November of the same year, it has had, says the writer, "an extremely useful if short career."

Lord Salisbury's refusal in 1891 to summon an Imperial Conference until some definite scheme was drawn up for consideration, led to a Committee of the League, with Lord Brassey at its head, drafting a plan of Union in Trade and War. This the League unanimously adopted. But on its presentation to Mr. Gladstone, he would have none of the Trade Union, and complained that the Defence Union, of which in general he approved, was too vague.

NO LESS THAN FOUR PARTIES.

The Central Organisation then proceeded to consider if any other scheme could be formed, more likely to meet general approval; but there were no other lines common to the whole League. It had already been a source of weakness, that no less than four parties existed among the members, each convinced that its own particular projects were the best and the only ones for the League to adopt. Each party might do good in its own way; but while attempting to work together their pulling in different directions effectually prevented all progress. To set each party free to use its own influence in the Empire on its own lines and principles, it became not only useful but necessary for the cause of Imperial Federation to dissolve the Central Organisation of the League. It has accordingly ceased to exist.

This does not, however, mean the dissolution of the League itself, much less the death of the idea of Imperial Federation. The work will still be continued, practically by the same persons, but in a different manner, in several sub-divisions, and on independent lines—all acting, nevertheless, for the same end.

"LIBERAL LUKEWARMNESS."

The writer suggests that the League would have done better had it put all its energies into "writing up the cause of Imperial Federation," rousing the interest of the masses at home and in the colonies, and pressing for Imperial penny postage, customs union, and defence union. He hopes the central organisation will be reconstituted and resuscitated.

Later in the *Review* occurs this note:—

We, therefore, do not believe that "the Imperial Federation League" has died from any want of proposals in carrying their excellent principles into practice, but rather that, in the conflict between its Liberal and Conservative members, it fell a victim to liberal lukewarmness on the subject.

THE *Gentlewoman* commences the new year in a fashion which cannot but win it increased popularity. The serial will be contributed by Miss Braddon, whose title, "Thou Art the Man," conjures up sensational visions of infinite possibility. Mr. Edward Hopkins is to be the illustrator. At the same time will begin a new series of papers on "A Gentlewoman's Home," by Mrs. J. E. Panton.

THE LATE PROFESSOR TYNDALL.

PROFESSOR HUXLEY ON HIS OLD COMRADE.

A DEEP personal interest attaches to the article on Prof. Tyndall with which Prof. Huxley opens the *Nineteenth Century*. They were the Great Twin Brethren of belligerent evolutionism. Every one is aware of their scientific and polemical prowess; but, of the warm and genial brotherhood subsisting between them, we have here glimpses not generally attainable before. The terms in which the survivor speaks of his friend have about them much of the charm of self-revelation. They set the writer before the public in a tenderer light than they have usually seen about him. "On my own account," he says, "I have desired to utter a few parting words of affection for the man of pure and high aims, whom I am the better for having known; for the friend, whose sympathy and support were sure."

Accustomed to classifying men, he found it hard to get his new friend into any of his pigeon-holes. His character might be described thus:—

Impulsive vehemence was associated with a singular power of self-control and a deep-seated reserve, not easily penetrated. Free-handed generosity lay side by side with much tenacity of insistence on any right, small or great; intense self-respect and a somewhat stern independence, with a sympathetic geniality of manner, especially towards children, with whom Tyndall was always a great favourite. Flights of imaginative rhetoric, which amused (and sometimes amazed) more phlegmatic people, proceeded from a singularly clear and hard-headed reasoner, over-scrupulous, if that may be, about keeping within the strictest limits of logical demonstration; and sincere to the core. A bright and even playful companion, Tyndall had little of that quick appreciation of the humorous side of things in general, and of one's self in particular, which is as oil to the waves of life.

But this "string of epigrammatic antitheses" seems inadequate to those to whom

the powerful faculties and the high purposes of the mind revealed themselves. And to those who knew him best, the impression made by even these great qualities might well be less vivid than that left by the warmth of a tenderly affectionate nature.

THEIR RELATION TO CARLYLE.

When they first met both Tyndall and Huxley had long been "zealous students" of Carlyle's works. Tyndall's appreciation was even more enthusiastic than Huxley's. To the former Carlyle was a "great teacher;" the latter regarded him as a "great tonic."

TYNDALL'S SINCERITY AND VERACITY.

Tyndall was not merely theoretically, but practically, above all things sincere; the necessity of doing, at all hazards, that which he judged, rightly or wrongly, to be just and proper, was the dominant note of his character. Of the controversies in which he became involved, some of the most troublesome were undertaken on behalf of other people who, as he conceived, had been treated with injustice. The same instinct of veracity ran through all Tyndall's scientific work. That which he knew, he knew thoroughly, had turned over on all sides, and probed through and through. And in dealing with physical problems, I really think that he, in a manner, saw the atoms and molecules, and felt their pushes and pulls.

This quality of active veracity, the striving after knowledge as apart from hearsay, lay at the root of Tyndall's very remarkable powers of exposition, and of his wealth of experimental illustration.

"CONSUMED HIS OWN SMOKE."

Speaking of the brilliant addresses given at the Royal Institution, Dr. Huxley observes:—

I used to suffer rather badly from "lecture-fever" myself; but I never met with anyone to whom an impending discourse was the occasion of so much mental and physical disturbance as it was to Tyndall. . . . From the first, Tyndall suffered from sleeplessness, with the nervous irritability which is frequently cause and consequence of that distressing malady. It is not uncommon for this state of the nervous system to find a vent in fits of ill-temper; but, looking back over all the long years of our close intercourse, I cannot call to mind any serious manifestations of that sort in my friend. Tyndall "consumed his own smoke" better than most people.

After informing us that "ample materials exist and will be used for a fitting biography," Tyndall having himself proposed to put them into autobiographical form as his "final piece of work," Prof. Huxley remarks, "With the exception of the investigations upon aerial germs, Tyndall's later scientific labours do not lie within the competence of my judgment."

ANOTHER ESTIMATE OF TYNDALL'S WORK.

Mr. P. Chalmers Mitchell contributes to the *New Review* a somewhat coldly-critical estimate of Professor Tyndall. "Tyndall's actual scientific work has left little impression upon science." "He had all the instincts of the intelligent amateur joined with intellectual vigour and a herculean capacity for work." "His business was to cater for the public and to bring to their notice the newest scientific goods from France and Germany." The secret of his gigantic reputation was the admirable diligence, training, and keenness at his work, his "wonderful gift of golden speech"; "an impatient dogmatism," unable to regard his opponents as other than wilfully wrong—from his isolated upbringing "he learned to regard himself as one of the elect in a mass of heathens"; he was the popular exponent of the Darwinian theory; and his Belfast address gave him the unrivalled advertisement of the opposition of the Churches. Metaphysically, he was not a materialist, but rather a sensationalist, but he tried to combine with it the "biological view."

CAN A CHEMIST CREATE LIFE?—PERHAPS.

According to Mr. Mitchell the idea of seeing in matter "the promise and potency of all terrestrial life" has advanced far since the phrase was uttered.

There is strong reason to believe that [the elements] can be arranged in a series that strikingly suggests the gradual evolution of more complex from simple forms, and that a single simple primitive set of atoms is the ultimate material of the whole world. . . .

Precisely as matter is thus being raised towards life, so the phenomena of the living world are being further reduced towards the non-living. Within the last year a German investigator has succeeded in manufacturing a chemical mixture, the structure of which, as seen under the microscope, explains and renders intelligible the structure of protoplasm. And with this structure, this mixture of chemical substances made in the laboratory, there come spontaneously, movements that resemble in the closest fashion the movements of living matter, making it highly probable that movement and with it instability—so long thought to be peculiar functions of life—are the mere result of physical structure.

Mr. Mitchell concludes thus curiously his sketch of the departed Professor:—"He did a great work and received a great reward in fame, and his name will be written in water."

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"THE LIVING WAGE."

ECONOMIC opinion on this much vexed question is what the public specially needs to have; and they will turn with well-founded interest to Professor Cunningham's article on the subject in the *Contemporary Review*. The writer, while deriding the idea that "economic laws" are moral precepts or practical imperatives, recognises their worth as convenient hypotheses and as guides to what is likely.

The "standard of living" is the familiar economic conception which corresponds to the popular "living wage." The Professor, in pointing out that the standard varies with each social grade, does not shrink from defining it:—

The worker in each class believes that by his work he ought to be able to support himself and start his children in the same social grade in which he was brought up. This is his standard of comfort; and a living wage is the wage which enables him to attain his object regularly and habitually. The ordinary rate of wage, which the ordinary workman has earned in ordinary times, may be taken as representing the standard of living of his class, and may be therefore called a living wage. There ought to be no insuperable difficulty in any one trade in calculating what this living wage has been within the last decade.

HOW IT MIGHT BE FIXED.

Experience seems to show that the real practical difficulties of calculations of this sort can be met if the parties concerned really give their minds to it and honestly make the attempt. Such a board as that which is to meet in February could surely manage it for the coal trade. . . . If an agreement as to the rate of variation can be maintained, an agreement as to an invariable rate till a recognised date for reconsideration and readjustment might be carried out.

The advocates of the living wage may fairly claim that they only seek to give effect to a principle which has . . . high economic authority, and is confirmed by the experience of practical men.

HOW IT WOULD WORK.

For the labourer the establishment of the principle would mean in times of bad trade an increase in the number of individuals unemployed, but that evil is preferable to the lowering of a whole class below the standard of decent living.

The living wage would give no immunity from industrial distress, but it would tend to limit its duration; it would maintain the position of a class and cause the distress to fall on individuals; and it would open up possibilities of remedy which are not now available, without pauperisation.

It would also benefit the employer by discouraging speculative production and reckless competition, and by diminishing existing uncertainties as to the rate of wages. The Professor defends the principle on national as well as on economic grounds. The approaching exhaustion of our coalfields would, he argues, be by it rendered gradual, through the gradual diminution of employment.

ENGLISH, JUST, AND CHRISTIAN.

The Professor much prefers the principle of the living wage to that of profit-sharing. The latter he condemns as "unwise economically and unsound morally." The living wage accords with the English sense of justice as embodied in the laws of the land from 1889 to 1813—a law finally sacrificed only to the prejudices of doctrinaires.

We can claim that the living wage is a first step towards the "Christian organisation of industry"; it accords with the Christian doctrine of work; it accords with the Christian warnings about the influence of money.

"THE MINIMUM OF HUMANE LIVING."

Under this strange title Mr. W. H. Mallock writes in the *Pall Mall Magazine*. This minimum is, he argues,

"determined by the maximum which a man who pays no rent can extract by his own labour from the worst soil under cultivation." He illustrates this by facetious diagrams.

CRUSADE AGAINST ANARCHISM.

As might have been expected, the bombs exploded at Barcelona and Paris have shaken literary nerves and provoked something like literary reprisals. Karl Blind sketches in the *Contemporary* "the rise and development of Anarchism." With no little animus he marks out Proudhon as the spiritual and Bakunin as the practical father of the present Anarchism.

Out of Proudhonism there certainly came a spirit of wanton destructiveness, of devil-dare unconcernedness as to consequences, on which the Anarchist doctrine soon thrived and flourished. That erratic Bakunin declared that in order to bring about the abolition of State formations and governments which were to be superseded by small groups of independent workers, it would be necessary to "unloose all the passions now called evil, and to destroy what is by the same class of speakers called public order."

So originated the "propaganda by deed."

WHAT OF THE NIHILISTS?

"Ivanoff" endeavours to turn the popular horror of Anarchism against the Russian Nihilists. "Who can deny that behind every group of Anarchists in London stand some of the Nihilist teachers?" He complains that the committee of "the Society of Friends of Russian Freedom"—of which "the staff is Nihilist to the core"—is "exclusively composed of Englishmen," including well-known members of Parliament. "It is high time that the British nation should clearly comprehend the responsibility which England incurs."

THE LONDON COLONY.

The *New Review* opens with a double broadside against the Anarchists. "Z." divides them into "the ideal and the real," and would make the former, "such fanatics as Prince Krapotkin," responsible for Ravachol and Pallas. The worst specimens in London are foreigners: Frenchmen preponderate. Germans are "the most advanced"; Hungarians "the most truculent and unscrupulous." There are also a few Poles, Russians, Spaniards, and "a number of Italians."

These are the miscreants who are now aspiring to terrorise the world: the very dregs of the population, the riff-raff of rascaldom, professional thieves, bullies who batte upon the shameful earnings of the weaker sex, cut-throats when opportunity offers, despicable desperadoes already under the ban and always subjected to close surveillance.

"Z." cries for summary suppression of Anarchic propaganda and literature. He specially urges that Herr Most's "Scientific Revolutionary War," a guide to making and using the worst explosives, should be burnt wholesale, its mere possession deemed a felony.

ACCORDING to its recently issued Annual Report the Bermondsey Methodist Settlement is increasing in scope and usefulness. About 800 students in the Working Men and Women's College; a Boys' Brigade 168 strong; a gathering of 50 Board School Pupil Teachers weekly, are figures which tell their own tale. In addition to the regular round of social and philanthropic helpfulness, the Settlement has placed three members on the Board of Guardians, eight on School Management Committees, and engineered a Christian Council, whose defined object is "to watch over the public life of the district and to take action, when necessary, on behalf of Christian morals and progress."

IRELAND UNDER HOME RULE.

FORECAST BY "X."

"THE Ireland of To-morrow" is the theme of the January article contributed to the *Fortnightly* over the signature "X." Whether this symbol represents always the same writer or not, the articles certainly reflect very different moods. The pessimism of the first and the caricature of the second give place to shrewd and even hopeful foresight in the third. The last declares at the outset "there is more confidence in a permanent improvement not far distant than I have ever known in Ireland." Home Rule has passed the House of Commons, and is therefore inevitable, if not under the present Bill, under some other. Vaguely feeling this, "Ireland is instinctively making ready to re-shape itself under the new conditions."

HOW IRISH PARTIES WILL DIVIDE.

When Home Rule is obtained there will be an end to the present irksome necessity of subordinating every interest of life to the question of Home Rule or no Home Rule. This question has forced the nation into two hostile camps, has compelled unnatural alliances, and, according to the local dominance of either party, has extorted unreal adhesions. When the new order has fairly come, Irish parties will tend to develop, not the English-speaking "summary division into sheep and goats," but the Continental system of a Centre, a Right, and a Left. "The best argument for Home Rule" is that it will put the "moderate men"—hitherto a wasted force—together—

nominal Home Rulers and professed Unionists in the Centre, flanked by a Right mounting up by gradations of Toryism to the spokesmen of the Orange lodges, and by a Left going off in the other direction to the extreme which Dublin or Clare will furnish.

WANTED—NOT A CONSTITUTION, BUT A MAN.

"Home Rule is the price to be paid to a Celtic people in return for their consent to be governed in large matters by Teutonic institutions." The Englishman is—or has been till now—an individualist; "the Celt is a clan-man." The attempt to govern Ireland on the principles of individualism as opposed to clan loyalty has resulted in general misery.

The Teutonic principle of government is adapted to people who enjoy and thrive under responsibility. The Celt has an inborn aversion to responsibility... Mr. Parnell's great political success in Ireland was due to the fact that he took the responsibility for everything on his own shoulders, and was not afraid to assert his mastery.

The Celt does not want constitution—he wants a man. The new Ireland, to justify the hopes of her sons, will have to be governed by a strong ministry in what may be best termed a patriarchal fashion.

THE PATRIARCHAL GOVERNMENT NEEDED.

What "the principle of patriarchal direction and supervision" involves is developed by "X." in a way likely to make English and Scottish electors somewhat wince at the prospect.

The nationalisation of the railways of Ireland is the first and most obvious step.

The State will have to educate and train its people to work profitably, and to superintend and guide their choice of vocations and industries.

Development of village industries after the example of Mrs. Ernest Hart (for in the textile line Ireland must not think of competing with English and German factories, but cultivate rather "quality and artistic design"); formation of local bodies to play the part of generous

overlandlord in agriculture; the sympathetic and capable conduct of "the fisheries, the dairy interest, afforestation, the re-introduction of diverse small industries"; encouragement of technical instruction; are some of the duties which "X." assigns to the coming Dublin Government.

The English are bidden prepare to pay for some part of these innovations. They are even to prepare for subsidising Roman Catholic monks! or as "X." puts it—

There will come up the advisability of encouraging the spread of religious agricultural orders, to take up the work of teaching husbandry to the people.

WHO WILL LEAD THE NEW IRELAND?

As to Irish Ministers fifteen years hence, "X." would not be surprised if their chief were a member of the old aristocracy. Than the Celt, not even the Hebrew has a greater lust for genealogies. If a capable and good-looking Duke of Leinster, Marquis of Ormond, or even Lord Inchiquin, should come along twenty years hence, with a popular national programme, and the cry of Fitzgerald, Butler, or O'Brien *aboo!* it is quite likely that he might sweep all the existing politicians into a corner.

Of visible leaders, "Mr. T. M. Healy is at once the strongest and weakest." "He cannot be classed as a rhetorician." Mr. Timothy Harrington—who, and not the Redmonds, is the vitality of Parnellism—is mentioned next. Mr. Thomas Sexton wants only a little more self-confidence to be one of the obvious rulers of the new Ireland. Of Unionists and others are named Mr. G. W. Wolff, Mr. Thomas Sinclair, Lord Dufferin, Lord Powerscourt, Hon. H. Plunkett, and the Guinesses.

"ALMOST THE NOISIEST AND RUDEST ASSEMBLY."

MR. McCARTHY'S OPINION OF THE HOUSE OF COMMONS.

WRITING in the *North American Review* for December, Mr. Justin McCarthy seems to think that "Parliamentary manners" stand sadly in need of improvement. By Parliament of course he means the House of Commons;—"our Upper Chamber," he says, "counts for nothing, except a little delay in the passing of inevitable legislation." He strongly objects to the custom which makes attendance at prayers a condition of a secure seat for the night for all save the Front Bench men.

"A DISORGANISED AND PANIC-STRICKEN RABBLE."

Unlike Mr. T. P. O'Connor, he sighs for the room and liberty to write granted in other legislative halls.

In the English House of Commons men go out the moment an uninteresting speaker gets up, and hurry to the library or to one of the lobbies to write their letters. When the hour for the provincial and foreign post is arriving they rush out in a very stampede—they rush out as if they were flying madly for their lives—striving to escape from a house on fire. I wonder which would disconcert an ordinary speaker more—to observe that a number of his brother members were calmly writing letters while he was going on with his oration; or that they were flying like a disorganised and panic-stricken rabble from the House under his very eyes?

FRENCH AND AMERICAN MANNERS.

He cannot understand the reputation which the House of Commons has secured for orderliness. "Without considering the recent riot, the House of Commons is almost the noisiest and rudest legislative assembly with which I have any manner of personal acquaintance." He was present in the French Chamber in the exciting times of reconstruction after the German war, but found less disorder there than in the ordinary course of our Lower House. He has visited the House of Representatives often during twenty-five years, but has never seen anything like disturbance.

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HOW MR. RIDER HAGGARD WORKS.

MR. FRED DOLMAN contributes "An Interview with Mr. H. Rider Haggard" to the *Young Man*. The novelist, it appears, loves a country life. He found that his life in London "meant much dining out, bad digestion, late hours, and very little work, besides confinement and scarcely any outdoor life." Saved as a youth from a clerkship in the Foreign Office by "official appointments in the Transvaal," he proposed on returning to England to turn barrister. Until his "King Solomon's Mines" brought him fame and fortune, he merely thought of literary work as filling up his time while preparing for the Bar. He thus confided to the interviewer his method of work:—

"You notice that I have two tables for writing. I use both alternately, as I like to have a change of position. When I have written my novel on foolscap, I engage a typesetter, and dictate it to him, making any necessary corrections as I go along. This plan saves me much trouble with the proofs."

"You write very quickly, I believe?"

"Yes, at fever heat, as a rule. 'She' was written in six weeks, and in point of sale is my most successful book, the number sold having now exceeded that of 'King Solomon's Mines.'"

"Most of my work," Mr. Haggard continues, "is done in the winter, in the afternoon and evening. In the summer time I like to enjoy the country, and every morning the farm claims my attention. Each of my recent books has occupied me for about six months."

"When I am at work on a book," Mr. Haggard tells me, "I generally write three or four thousand words a day, working, as I have said, in the afternoon and evening. When once I have started on a new book, I am in a state of unrest until it is finished."

Mr. Dolman gives this glimpse of the home life:—

Every morning before breakfast the whole household assembles in the hall for family prayers. Mrs. Haggard and her two little girls, the half-dozen servants and any visitors who may be staying in the house, take their seats in the high-backed chairs, while Mr. Haggard reads a chapter from the old family Bible which always stands on a large table, and afterwards offers a short prayer.

THE January number of *Cornhill* is characteristically bright and readable, and strong in fiction. The new serial, "Matthew Austin," is by Mr. W. E. Norris, whose hero, a young doctor, introduced in the middle of a soliloquy of social if not socialistic sentiment, quite takes one's fancy. An attractive heroine gives equal promise of a fine story. The sacred beetles—the "Insect Gods" of Egypt—are described with a pleasant mingling of ancient theology and modern zoology. "Military Ballooning" is noticed elsewhere.

OUR AERIAL WATCHTOWERS.

INTERESTING information about "military ballooning" is given in *Cornhill*. The war balloon, it appears, is comparatively small—about twenty feet in diameter—and constructed to carry two only. It is always "captive"—tethered to earth with a strong wire cable, and it is always kept ready for action properly filled. During last summer's manœuvres on the Berkshire Downs, the balloons were out every day and on duty the whole day. "The balloon section consists of two mounted Engineer officers, two or three sergeants, and about a dozen sappers, in addition to five drivers, who are required for the waggons." The larger of the two waggons contains the reels of cable wire, and serves also as anchor to the balloon. The smaller carries tubes charged with gas for emergencies. When the balloon is freed, it shoots up, unwinding the rope as it rises, to a height sometimes of a thousand feet. It can be more rapidly brought down by the process of re-winding, viz., by means of a long stout pole, in the middle of which is a pulley-wheel, laid across the rope, and seized by half a dozen men, who run it along the rope. Messages can be sent down from the risen balloon by telephone wire or by messages tied to a sling ring on the cable. "The human voice, it may also be added, can be heard both from a considerable height and depth." Officers not belonging to the Royal Engineers are attached to each section.

The duties of these officers are to make sketches or maps of the country which they see below them, and especially to note the position of troops. Where the country is already known, the officer takes a map and a pair of field-glasses, and proceeds to mark on the former as quickly as he can all the bodies of troops which he sees. He is provided with two pencils of different coloured chalk, with which he is able to indicate the position of his friends and that of the enemy. These sketches can be sent down in rapid succession in the manner already described, and handed to orderlies who are waiting below, ready to gallop off with them; and the general can thus be informed of any change made in the disposition even of the enemy's troops in a very few minutes. The mechanical method of observing is by means of photography, and this process of photographing bird's-eye views is at the present time undergoing development.

PRIZE CALENDAR FOR NOVEMBER.

THE prize is won this month by W. Culling Gaze, Fen-gate, Peterborough. The others follow in order of merit:—

2. Miss Jessie Hay, 33, Abbey Street, Elgin, Scotland.
3. "Veritas," Avoca Terrace, Blackrock, Dublin.
4. G. F. Wright, Ings Road, Barton-on-Humber.
5. J. S. Keeling, Willington, Burton-on-Trent.



From a photograph by H. S. Mendelsohn, Fembridge Crescent, W.

THE SERMON ON THE MOUNT, OR THE CREED?

COUNT TOLSTOI'S CONDEMNATION OF THE CHURCHES.

"The preaching of Christ and the practice of His Churches" is the title under which Count Lyof Tolstoi communicates to the *New Review* certain extracts from his forthcoming work, "The Kingdom of God Within Us." The Count complains that the Churchmen who have criticised his "What I Believe" have not answered his straight question, "Do they or do they not admit the teaching of the Sermon on the Mount and the commandment of non-resistance to evil as binding on a Christian?" Their only answers have been merely to assert that the use of force is enjoined on the Christian, or is necessary to prevent ruin to all good men, or to protect one's neighbours if not oneself, or does not, though forbidden, involve the rejection of Christianity; or that the question has been settled long ago.

ON ARCHDEACON FARRAR.

"As a characteristic example of such criticism," he quotes the article of "a well-known and ingenious English writer and preacher—Farrar—who, like many learned theologians, is a great master of the art of circuitously evading a question." Farrar says: "Tolstoi came to the conclusion that a coarse deceit had been palmed upon the world when these words, 'Resist not evil,' were held by civil society to be compatible with war, courts of justice," etc. "Educated believers" thus try to overawe the inquiring reader of the New Testament by the authority of the Church. "All those archdeacons, bishops, archbishops, holy synods, and popes," have foisted this "base lie and calumny" upon Christ "for the sake of keeping safe the money they must have to live luxuriously on the necks of other men." Only a minority have ever taken Christ's teaching in the direct sense.

DID CHRIST FOUND THE CHURCH?

Christ's simple teaching was early misunderstood, obscured, and therefore felt to need external proofs. Hence a growing introduction of the miraculous, and the final claim of the Church to infallibility.

Yet nowhere, nor in anything, except in the assertion of the Church, can we find that God or Christ founded anything like what churchmen understand by the Church. From . . . two passages in which the word church is used, in the signification merely of an assembly, has been deduced all that we now understand by the Church. But Christ could not have founded the Church—that is, what we now understand by that word. For nothing like the idea of the Church as we know it now, with its sacraments, miracles, and above all, its claim to infallibility, is to be found either in Christ's words or in the ideas of the men of that time.

There is but one strict and exact definition of what is a church . . . a church is a body of men who claim for themselves that they are in complete and sole possession of the truth.

The Churches have "never bound men into unity: they have always been one of the principal causes of division." "The Churches have never served as mediators between man and God." "Every step forward along the path pointed out for us by Christ is a step towards their destruction." The Count speaks not of one Church, but of "the Churches of all denominations." He exclaims, "The Sermon on the Mount, or the Creed. One cannot believe in both. And Churchmen have chosen the latter." The principal reason why Christ's teaching has been misunderstood, and the source of all other mistaken ideas about it, is "the notion that Christianity is a doctrine which can be accepted or rejected without any change of life."

THE CHRISTIAN VERSUS THE SOCIAL THEORY

The Christian theory of life is to the modern "social or heathen" theory what that was to the savage: seemingly impossible, supernatural, but actually practicable and rational.

There is in reality nothing mysterious, mystic, or supernatural about the Christian doctrine. It is simply the theory of life which is appropriate to the present degree of material development, the present stage of growth of humanity, and which must therefore inevitably be accepted.

The time will come—it is already coming—when the Christian principles of equality and fraternity, community of property, non-resistance of evil by force, will appear just as natural and simple as the principles of family or social life seem to us now.

CONSCIENCE AND CONDUCT IN CONTRADICTION.

We are guided in economical, political, and international questions by the principles which were appropriate to men of three or five thousand years ago, though they are directly opposed to our conscience and the conditions of life in which we are placed to-day.

We all know and cannot help knowing that we are all sons of one Father, we are all brothers and are all subject to the same law of love . . . Yet, at the same time, every one sees all round him the division of men into two castes—the one labouring, oppressed, poor, and suffering, the other idle, oppressing, luxurious and profligate.

Every one sees—and perpetuates it. Whence the misery of contradiction between conscience and conduct. The sufferings of the working classes are increased tenfold by the knowledge that they ought to be treated as brothers and are treated like slaves. "The man of the so-called educated classes lives in still more glaring inconsistency and suffering."

"He knows that all the habits in which he has been brought up, and which he could not give up without suffering, can only be satisfied through the exhausting, often fatal, toil of oppressed labourers."

"WE ARE ALL BROTHERS, BUT ——."

We are all brothers—and yet every morning a brother or a sister must empty the bedroom slops for me. We are all brethren, but every morning I must have a cigar, a sweetmeat, an ice, and such things, which my brothers and sisters have been wasting their health in manufacturing, and I enjoy these things and demand them. We are all brethren, yet I live by working in a bank, or mercantile house, or shop at making all goods dearest for my brethren. We are all brethren, but I live on a salary paid me for prosecuting, judging and condemning the thief or the prostitute whose existence the whole tenor of my life tends to bring about, and whom I know ought not to be punished but reformed. We are all brethren, but I live on the salary I gain by collecting taxes from needy labourers to be spent on the luxuries of the rich and idle. We are all brethren, but I take a stipend for preaching a false Christian religion, which I do not myself believe in, and which only serves to hinder men from understanding true Christianity. I take a stipend as priest or bishop for deceiving men in the matter of the greatest importance to them. We are all brethren, but I will not give the poor the benefit of my educational, medical, or literary labours except for money. We are all brethren, yet I take a salary for being ready to commit murder, for teaching men to murder, or making firearms, powders, or fortifications.

"The whole life of the upper classes is a constant inconsistency," and consequently "their whole life and all their enjoyments are embittered by the stings of conscience or by terror."

The People's Friend has discontinued the monthly parts, and henceforth there will only be weekly numbers.

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HOW MIDAS SHOULD USE HIS MILLIONS.

MR. FRED. HARRISON'S PLAN OF SALVATION FOR THE RICH.

"THE USES OF RICH MEN IN A REPUBLIC" is the title of an article in the December *Forum*, in which Mr. Frederic Harrison enforces afresh the familiar plea, that the plutocrat should revive in modern form the ancient Athenian *leitourgiai*—"liturgies."

At Athens (he reminds us) the Liturgies were legal and constitutional offices, imposed periodically and according to a regular order, by each local community on citizens rated as having a capital of more than a given amount. As magistrates and ministers certain men of wealth were charged with the cost and production of the public dramas, choruses, processions, games, embassies, and feasts. In times of war they were called on to man and arm a ship for the fleet . . . It always remained a *public service*, an honorary distinction, a coveted office, a duty to be filled by taste, skill, personal effort, and public spirit.

To the gifts of these public benefactors we owe much of the best that Athens has given us. Herodes Atticus presented public works to Greece which twenty millions to-day would not suffice to pay for.

OUR MEAN NOBILITY.

Mr. Harrison justly laments the absence in Europe, and to a less degree in America, of the spirit which gave these "artistic liturgies." The few examples of public munificence are almost without exception from obscure middle-class men.

The class which is most conspicuously wanting in this form of public spirit is the most conspicuous class now extant as a class in the whole world—the English aristocracy of hereditary wealth. Of all rich men they are the only powerful order which, outside their own estates, never give the public anything—except their formal subscriptions to hospitals and the like. In the way of munificence—nothing. One can hardly recall a single instance of a great peer or great landowner giving the public anything from their millions. Their idea of public munificence is to display their splendid selves. Their noble example to the people is to exhibit their own luxury and extravagance. The only form of Liturgy they recognise is the admission of the people to witness the stateliness of their own lives. . . . This sublime self-devotion of the rich aristocrat is imitated from the royal castle. In ancient times, kings and emperors everywhere made splendid gifts to the people. . . . Now, kings and emperors receive—even tout—pour presents, but never give.

WANTED, MUNIFICENT PATRONS OF ART.

Mr. Harrison admits that America shows much more munificence, but of the "proverbial gold-bugs," he asks: "Why do they not show their fellow-citizens how to form a grand gallery of art, how to create a high-class theatre, how to found a great scientific museum?" He specially pleads for munificence in the encouragement of art. "No millionaire ever seems to think of giving his fellow-citizens a series of free musical entertainments, a historic pageant, much less a free dramatic performance," as did the liturgists of Greece.

COMMERCIALISM THE RUIN OF ART.

French and Italian municipalities may spend freely on art, but Mr. Harrison opines "It is hopeless to expect that, for many a long day, the higher forms of art will be adequately provided for the people in any English-speaking country by public funds voted by popular bodies." Here is the chance for rich men.

The world would never have had the "Agamemnon" and the "Œdipus," the "Birds" and the "Clouds," if the citizens of Athens had had to pay ten drachmas for a seat, and if Æschylus and Sophocles had had to watch the till anxiously every night . . . All the great instrumental pieces of Haydn,

Mozart, Beethoven, and Wagner were aided by wealthy patronage, and they would never have been produced at all if they had solely depended on the money taken at the doors.

The inevitable result of the existing commercial system is the ruin of the artist and the degradation of the art.

A WARNING OF THE WRATH TO COME.

Mr. Harrison points out that "there has hardly ever been an age when less is offered to the public in this form than is the custom in our own age." In antiquity, wealthy benefactors, in the Middle Ages the Church, in the next age the kings and nobles made some sort of provision; but in our age, the possessors of hereditary wealth spend it on themselves and their personal friends. Mr. Harrison would not revive the legal obligation of the old liturgy; he pleads for its voluntary discharge. He closes his sermon by a reminder of the terrors in store for the rich, should they refuse salvation. "The great problem which the next century will have seriously to take in hand, and finally solve, is this:—Are rich men likely to prove of any real social use—or will it be better for society to abolish the institution?" He thinks they can be of use, but he warns them that "no Anarchist or Communist is working so desperately" to hurry on their abolition as are the rich men themselves.

THE SERVANT GIRL OF THE FUTURE.

CERTAIN plain-spoken advice under this heading is given by Miss Kate Gannett Wells in the December number of the *North American Review*. She affirms at the outset—

If men had kept house instead of women, they would long ago have met the issue squarely, either by complete submission to servants' tyranny or by insistence on prompt obedience. We women have done neither. We have compromised, we have become philanthropic and sympathetic, and then we have of a sudden insisted on our rights, until even archangels would have left us without a week's warning.

WHAT THE KITCHEN SHOULD BE LIKE.

After referring to the name, which has varied from help, domestic servant, girl, woman, to even friend, the writer avers "the difference between a servant and any other employee lies in the prevalent custom of servants eating in the kitchen. Such a distinction sounds brutal, but it is vital." The first cause of the present trouble is set down as the shocking "kitchen and sleeping arrangements" made for domestics:—

If good service is desired in the future, an employer should not only beautify her kitchen, but should build it in front of the house, where the servants can watch the passers-by just as she herself likes to do. It should always have a sofa—but not one with broken springs—arm-chairs, rocking-chairs, etc., and the dining-table should not be allowed to present a pell-mell rehash of the food and dishes of others. Servants' chambers usually are small and dingy, or large and cheerless, with several girls in one room, or else the servants live in common together, as if in barracks, on the top storey of apartment houses.

MISTRESSES' MANNERS.

Miss Wells goes on to ask for an improvement in the manners of employers. "Servants are treated neither with decent natural politeness nor with frank cordiality." "It is not strange that girls dislike housework, when they know that, no matter how well they have done their work, they must ask leave to go out in the evening, and must be home at a fixed early hour."

Miss Wells also demands for servants the right "to speak their minds as freely as their employers," and benignly observes: "It is more of a relief to them to bluster and be impertinent than it is to the educated people." "Can we not forgive them?"

IS THE JEW TO INTERNATIONALISE MANKIND?

THE persistency of the Jewish race in its distinctness and far scattered dispersion is one of the chief marvels of history. To those in quest of final causes an explanation is offered in a thoughtful unsigned article which presumably a Jew, and possibly a Jewess, contributes to *Harper's*. "The Jews have been, and are, the Old Testament transfused into flesh and blood," but the Hebraism of which they are the vehicle has filtered into modern life through other channels. Yet they have still a distinct mission "as a people in themselves."

JUDAISM versus GERMANISM.

Their "continuous martyrdom" is the most colossal witness to steadfastness of belief—"the highest pyramid of suffering, a great monument of idealism." Insulation has kept the moral principles with which they are charged undefiled and uncontaminated through two thousand years. Their dispersion has made physically possible the universal communication of their message. When they meet with receptive hearers, the moral need for isolation ceases.

The Jew, then, stands as the representative of intellectual and emotional sensibility. The direct opposite to this form of Hebraism is not Hellenism, but the pure Germanism which represents the more physical aspect of the soul, namely, character. . . . To be perfect each organism must possess the proper balance of both these elements.

The Jew in intercourse with the Saxon has become morally more sturdy; the German has profited by the infusion of the subtle and refined Jewish element. The Jew has to pass on to mankind his purity and temperance and intense devotion to family life. This is his individual mission.

DEATH STRUGGLE OF NATIONALISM IN EUROPE.

Collectively, as a dispersed race, "it is the mission of the Jews to facilitate international humanitarianism."

The present foreign policy of European states shows a disastrous confusion which marks a transition. It is the death-struggle of nationalism, and the transition to a more active and real form of general international federation. . . . This birth-struggle at present manifests itself chiefly in narrow and undignified jealousy and envy for commercial advantages; and this, unfortunately, is growing the supreme ultimate aim of all international emulation. . . . But the whole of this conception of nationalism, in so far as it implies an initial hatred and enmity towards other national bodies, is doomed. A few generations, perhaps, of disaster and misery accompanying this death-struggle will see the new era.

ROTHSCHILD AND LASALLE.

Of this new era, the opposing forces of Capital and Labour are preparing the advent.

Each of these, separately following the inherent impulse of its great forces, which constantly run counter to one another, tends towards the same goal. Capital does this in the great international houses and in the stock exchanges; labour, since the first International Convention of 1867, in its great labour organisations.

To realise this common aim of "international cosmopolitanism" men are needed who in nature and predestination correspond to it. And the writer concludes that "by their sad history and their international relationship the Jews will be the fittest bearers of this destiny." They combine "the greatest scope of individual freedom with the most intense social feeling and organisation." Thus they can fuse patriotism and cosmopolitanism, and so fulfil "the Hellenic idea of culture and civilisation."

MR. LECKY ON THE JEWISH CHARACTER.

M. LEROY-BEAULIEU's work on "Israel Among the Nations" elicits from the historian, Mr. W. E. H. Lecky, a valuable article in the December *Forum*. Mr. Lecky avers that few developments of the nineteenth century are likely to rouse in the future historian a deeper or more melancholy interest than Anti-Semitism. He agrees with his author that it combines the three most powerful elements, of religious intolerance, of exclusive nationality, and mercantile jealousy.

REASONS WHY THE JEWS HAVE SURVIVED.

On the problem of the continued existence of the Jew, as the French author reminds us—

There are many examples of the long survival of peoples or tribes which have lost their political individuality. He instances the Copts of Egypt, the Maronites and Druses of Lebanon, the Parsees of India, the Armenians and Greeks of Asia, as displaying, though in a less degree, the same phenomenon as the Jews. He attributes the long continuance of the Jews as a separate people mainly to two causes. One of them is Christian hatred . . . the other the very elaborate Jewish ritual.

He has, however, Mr. Lecky thinks, "underrated the physiological force and tenacity of the Jewish race-type." Mr. Lecky also urges that the Church's condemnation of money-lending on interest enabled the Jews to acquire "one of the greatest elements of power and stability that a race can possess."

It is now clearly shown that the Levitical code was in a high degree hygienic, and even anticipates some of the discoveries of modern physiology. Prescriptions about forbidden kinds of food and about the mode of cooking food which only excited the ridicule of Voltaire have a real hygienic value in the eyes of Claude Bernard and of Pasteur.

Purity of marriage, care of their children, temperance, also help to explain the fact that "in nearly all countries the average duration of life is considerably longer among Jews than among Christians."

THEIR MORAL AND INTELLECTUAL PECULIARITIES.

"No natural want of moral elevation or tenderness or grace" can be ascribed to the race which has produced the Bible and has survived a persecution without approach or parallel. But slavish conditions have produced slavish characteristics. Mr. Leroy-Beaulieu lays stress on the fact that "the Jews have been wholly outside the system of feudalism and chivalry in which the modern conception of honour was chiefly formed." Mr. Lecky thinks the Jew might retort that he has derived no part of his notions of right and wrong from a Church in which the Spanish Inquisition was deemed a holy thing. Charm and grace of manner the Jews have been slow to acquire. Their lack of manners is a chief cause of their unpopularity in Germany.

They have produced ability far above the average. "The ability goes rather with the race than with the religion. Spinoza, Heine, Ricardo and D'Israeli—to quote but a few of the most illustrious names—were not believers in the synagogue." It has been shown not merely in philology, finance, and mathematics, but in medicine, music, and the drama. In painting and sculpture the Jews have been less conspicuous, and M. Leroy-Beaulieu attributes this to their horror of idolatry. Mr. Lecky would rather ascribe it to the fact that European art in its best period was mainly devoted to depicting Christian subjects for Christian churches. Where it was open to them Jews have distinguished themselves in public life. Mr. Lecky concludes:—

If Palestine is ever again to become a Jewish land, this will be effected only through the wealth and energy of the Western Jews, and it is not those Jews who are likely to inhabit it.

THE KEEPER OF THE SECRETS OF LONDON.

SIR GEORGE LEWIS is the subject of Mr. Harry How's "illustrated interview" in the *Strand*. The sketch makes more than usually good reading. Sir George is thus described:—

A kindly, genial man, whose very appearance wins your immediate confidence. He is of medium height, strongly built, with white hair and whiskers. He is deliberate in every action and every word. . . . He has the most wonderfully penetrating eyes I have ever seen. Penetrating! He never takes them off you. I have seen Sir George take in the beauties of a Burne-Jones with one eye, and with the other look at you!

LOVE OF ART AND HOME.

Mr. How saw him at his cottage at Walton-on-Thames, at his house in Portland Place, and in his private room at his business abode in Ely Place.

His house is the home of a man of true artistic instincts. Art with Sir George runs in a very delightful channel. He will have the work of our most eminent artists, and their brushes are employed to chronicle the features of the children of the great lawyer. . . . So I found it in all the rooms of the house—pictures of his wife and his children are given the place of honour everywhere.

Lady Lewis, it appears, "is a most enthusiastic collector of first editions, and has volumes that would positively make a Quaritch envious." "It is probable that no professional man has received so many gifts from his clients as Sir George Lewis." His drawing-room is rich with them. He has a cellar full of them.

THE AWFUL CONFIDENCES OF LONDON SOCIETY.

Ely Place, Holborn, "is a very old bit of London, and is governed by a separate Act of Parliament. It is the only place in the metropolis where the old-time custom of crying out the hours of the night by the porter is still kept up."

Whilst driving down, Sir George said:—One branch of my profession is that which never becomes public—that is, the secrets of London. I have not kept a diary for over twenty years. When I found that my business was becoming so confidential, I determined that I would never chronicle another thing—so when I die the confidences of London society die with me. . . . Let me tell you (and Sir George spoke very calmly, without a tinge of egotism in his tone), that no novel was ever written, no play ever produced, that has or could contain such incidents and situations as at the present moment are securely locked up in the archives of memory which no man will ever discover.

PARNELL'S ONLY CONFIDANT.

When Mr. Parnell, till then an entire stranger, sought his help in the matter of the Commission,—

I told Parnell that I would give him my assistance on one condition—that he would give me his word of honour that he would come to me, at all times, when I wanted him. He gave me his word, and faithfully kept it. . . . In my early associations with him, he one night followed me to Ashley Cottage. After a long conversation . . . noticing his anxiety, and wishing to gain his confidence, I put out my hand and said to him, "I should like you to give me your entire confidence—you may trust me as you would your brother." We shook

hands earnestly, but . . . it was not until after many months that I felt sure of his complete trust. I think he trusted me when he would nobody else, and at one time I was the only person who could communicate with him.

HIS FIRST CASE

George Lewis was born on the 21st April, 1833, and is the son of James Graham Lewis, the founder of the firm. His first school was at Edmonton.

I remained at Edmonton till I was thirteen or fourteen, when I went to University College, Gower Street, until I was seventeen and a half, when I was brought here and articled to my father. I served my five years, and admitted as a solicitor in Hilary, 1856.

"What was your first case, Sir George?" I asked.

"It occurred during the absence of my father. I was about nineteen at the time. A hansom drove up here, and a woman rushed into the office in a terrible state of mind. She told me that her son was in custody at Westminster Police-court on a charge of robbing a till in a public-house. I rushed away with her in the cab, fought the case, and won it, though I will admit to you that whilst I was questioning the witnesses I didn't know whether I was on my head or my heels. The mother was a very big, muscular woman, and waited for me outside. I was made very happy by the words which accompanied her a-little-too-enthusiastic snick on the back: 'Well done, young 'un!' But her enthusiasm hurt."

SOME OF HIS OPINIONS.

Sir George confessed himself in favour of a Criminal Court of Appeal. He would allow divorce to any woman whose husband was sentenced to three years' imprisonment or had deserted her for three years.

He spoke magnificently of the Salvation Army in its work in aiding wrong-doers to a respectable level again, and said: "I know of no organisation that dips so low and rescues so many out of the deepest destitution."

"I consider that the greatest advocate off the Bench in my day is Sir Charles Russell. By common consent he is admitted by the profession to be the strongest advocate within legal memory."

Sir George "assures you he does not know what it is to have a night's rest disturbed." "He never rode a horse in his life," and "his only vice" is a good cigar.



From a Photo by

ASHLEY COTTAGE.

[Elliott and Fry.

THE REAL DISCOVERER OF THE NEW WORLD.

NOT COLUMBUS, BUT COUSIN.

JEAN COUSIN, sea captain of Dieppe, discovered the River Amazon in 1488. Columbus discovered San Salvador in 1492, or four years later. With these plain statements Captain Gambier, of the Royal Navy, opens an indictment in the *Fortnightly* which, if finally substantiated, will completely destroy the unique fame of Columbus as explorer and as man, and will turn the use of the names "Columbia," "Columbian," into a farce. For this is the damning count in the indictment, not that Cousin forestalled Columbus—the Norsemen had done that in the ninth and tenth centuries—but that Columbus knew of Cousin's discovery, though the knowledge was carefully and by conspiracy suppressed, and on the strength of that knowledge got his commission and his ships from Isabella. The facts as stated by Capt. Gambier are as follows:—

NORMAN AND SPANIARD.

Cousin was trained under Toscanelli, who first suggested to Columbus the idea of going to the East by the West. In naval war with the English in 1487, Cousin so distinguished himself that the merchants of Dieppe—at that time the Portsmouth and Liverpool combined of France—gave him command of an armed ship to go out in search of discoveries. In January, 1488, he set sail with Vincent Pinçon, a Spaniard, second in command.

Cousin sailed west for two months, and eventually found himself in the mouth of a vast river, whose size clearly indicated that it drained a country of great size, and no mere island. This river he called the Maragnon.

He then sailed for the African coast, his ostensible destination from the first, for trading purposes. But Pinçon quarrelled with the natives and imperilled the African trade. This untoward result cast the wonder of the American discovery into the shade. The people of Dieppe sentenced Pinçon to perpetual banishment from France.

SINGULAR COINCIDENCE.

Pinçon then went to Genoa, and subsequently to his two brothers, Alonso and Martin, at Palos. At the same time Columbus suddenly gives up his idea of going with his brother-in-law to France, and goes to La Rabida, near Palos. The head of this monastery, ex-confessor of the Queen, and close friend of Fernandez, an intimate of the brothers Pinçon, "becomes suddenly converted" to the practicability of Columbus's scheme, writes the Queen to that effect, and introduces Columbus to Fernandez. Then the Queen suddenly resolves to help Columbus. Columbus then insists, as never before, on title and pay as a reward for his anticipated discoveries. Finally he gets all he wants and goes to Palos. The three Pinçons are at Palos, and ardently support him. The three Pinçons, including Vincent, the ex-Dieppe lieutenant, go off with Columbus.

POETIC JUSTICE.

After sailing 1200 miles, at a council of captains called to consider turning back, the Pinçons resist the suggestion vehemently, and clamour for Columbus to steer more south. On return to Spain after the historic "discovery," Vincent Pinçon hurries off to see the Queen, to try and get his word in before Columbus.

Having done his best to rob Cousin of the credit of the discovery by giving all his information to Columbus and his brothers *sub rosa*, he now tries to rob Columbus of his share of what glory is left, and distinctly lays claim to it for himself. . . . He declared that without him Columbus could never have found anything. . . . But the same stale reasons that would have made Cousin's claim impossible crushed Pinçon's.

A CONSPIRACY OF SILENCE.

Spain, wanting the New World for herself, had reason enough to conceal its prior discovery by France; the Pope, hostile to France, endorsed the claims of Spain; and France was distracted by civil war. Cousin "went down in a sea-fight."

"The only possible loophole of escape" which Capt. Gambier allows for those who claim the undivided honour of the discovery of America for Columbus is to prove that the Vincent Pinçon who sailed with Columbus is *not* the same man as Vincent Pinçon who sailed with Cousin.

THE POPE'S PLENIPOTENTIARY IN AMERICA.

THE Most Rev. Francis Satolli, D.D., is the subject of a warmly laudatory sketch by Rev. T. S. Dubigg in the *Catholic World* for December. The writer kindly explains the various ranks of dignitaries sent as representatives of the Papal See:—

The powers of these representatives vary according to the nature of the commission entrusted to them. *Nuncios* or ambassadors are those who are sent to foreign courts, and whose duties are simply those of a diplomatic nature. *Legates* are sent with relation to some definite, determined, temporary work to be performed. *Delegates apostolice* are the plenipotentiary representatives of the Pope, with full power, namely, to determine judicially all cases, with exception of those few cases which at all times have been reserved to the immediate jurisdiction of the sovereign Pontiff.

Dr. Satolli occupies the third and highest rank, as papal representative in the United States. The story of his rise sheds interesting light on the ways of ecclesiastical promotion at Rome.

The Delegate was born in 1837, at Marsciano, in the diocese of Perugia. When he was nine years old, the present Pope became bishop of Perugia. At thirteen he entered the diocesan seminary, and under the bishop's personal supervision distinguished himself as a student—especially in the higher branches of mathematics. In 1862 he was ordained a priest, and called to the chair of literature in the seminary. Next year he went to Rome, where for seven years he studied the sacred sciences, and chiefly philosophy. After five years more study at the Benedictine monastery of Mount Casino, where he lectured on ecclesiastical history, he was (in 1875) called to the charge of his native parish, and to the direction of a local academy. In 1878 his patron-bishop became Leo XIII., and, three years later, eager to bring back the Roman schools to the philosophy of Thomas Aquinas, he made Satolli professor of dogmatic theology in the Urban College of the Propaganda. Satolli served as professor of theology in the Roman Seminary 1882-1885, and rector of the Greek College 1884-1886. In 1885 he was made Canon of St. John Lateran, and in 1886 president of the College of Noble Ecclesiastics. In this office he inaugurated a new study entitled "Ecclesiastical public law," on which he published three works. In 1884-88 he was member of the Congregations of Studies, Index and Holy Office. In 1888 he was consecrated titular Archbishop of Lepanto. Next year he was sent for the first time to the United States, to the centenary of the Catholic hierarchy and the inauguration of the Catholic University at Washington. He came again as Papal Commissioner to the Columbian celebration, and assisted at the dedication of the World's Fair. He remains as delegate apostolic.

Dr. Satolli is manifestly high in the favour of Leo XIII. Should he become Americanised like the rest of the Roman hierarchs in the United States, what might not be the result at the Vatican itself? and what if at any future time he should succeed his high patron?

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THE THEATRES OF OUR ANCESTORS.

In the *Revue des Deux Mondes* of the 15th of December, M. Jusserand, the well known authority on Mediaeval England, describes the theatre of our ancestors and how they went to the play. The great object of Early English dramatists and actors was to make their audiences laugh, and gesture was thought highly of, both in places of amusement and in church. The very preachers, we are told, essayed to express their thoughts more clearly by imitating the groans and cries of those martyrs whose deaths they were describing. The people, observes one historian, when going to church thought they were going to the theatre; instead of thinking of their prayers, occupied themselves with looking at the antics of the preacher.

The Irish wake seems to have had many a predecessor in "Merrie England." Extraordinary scenes used to go on in the churchyards both before and after a body was laid to rest. The Bishop of Winchester had to issue an order forbidding "dishonest games in the cemeteries, especially on high days and holydays." Both in villages and cities there was a craze for pageants; a death, a wedding, a departure for the Holy Land, was made an excuse for bringing out the finest clothes and uniforms, and organising a procession, of which giants, dwarfs, gilded animals, and flower-decked cars formed part. As all the world knows, the first plays ever acted were miracle-plays; they took place during four great Church feasts of the year, especially at Christmas and at Easter. In Chaucer's time these "Mysteries" were immensely popular, and there is constant allusion to them in the "Canterbury Tales." For centuries every drama was composed from some incident in the Bible or in Church history, and each scene was laid either in Rome or in Palestine, or in the Garden of Eden, for Adam and Eve, the serpent and the angel, were very popular *dramatis personae*. It was during the fourteenth century that a fresh kind of play, styled "Moralties," began to take the place of the religious drama. These comedies were still supposed to have some good end in view, and as beffited their title each dialogue had a moral tucked away in the tail of it. Yet the miracle-play did not cease to exist in Europe till much later. William Shakespeare was already fifteen years of age when the Archbishop of York forbade the further performance of the "Mysteries," which had at one time made the town so famous; and Molière had already been dead three years when religious dramas were forbidden in France by order of the king, Louis XIV.

WANTED: A PEOPLE'S DRAMA.

A HINT FROM THE HOFER-PLAY IN THE TYROL.

The Tyrolese, according to a vivid sketch in the *Idler*, by Mr. Robert Barr, have an admirable way of keeping alive their heroic past. Every Sunday in the autumn and early winter the people at Meran, the former capital of Tyrol, act anew the life of their local hero. It is Oberammergau over again, but with Hofer, and not the Christ, as subject. Mr. Barr prefers the Tyrolese representation:—

The theatre is in the open air, on the plain to the west of Meran, and consists of an enclosure with seats for several thousand people, the heads of the audience being protected by the blue sky above. . . . The actors take down from the pegs in their barns the deadly scythes which, for the most part, form their military equipment on the stage, just as their ancestors took down similar weapons in 1809 to go to the real war. The events dramatised took place right here, and in this neighbourhood, north and south. . . . The flag used in the play is the real

flag that Hofer carried. . . . There is therefore about the play at Meran a deadly earnest reality that thrills the spectator as if he were looking at real battle.

The successive scenes depict the insolence of Napoleon's Bavarian troops and the resolve of the peasants to revolt, Hofer and other leaders calling out the reserves, a battle, Hofer's day of honour, his being decorated in the church—which Mr. Barr declares to surpass Mr. Irving's best cathedral effects—then the victorious battle on the (adjoining) Kuchelberg (heard, but not seen), the capture of Hofer and his family, his trial and sentence to death by order of Napoleon, and his final parting with his friends.

They stand, during some moments of intense silence, until the shots ring out that tell of Hofer's murder. Then the tension relaxes, and a sigh goes up from actors and audience alike.

Why have we English no "people's play" corresponding to this? It will not do to answer that we English lack the Tyrolese sense of the greatness of the past. As Mr. Barr tells us, the people of Meran had to be educated from without to appreciate Hofer's significance:—

The Tyrolese mourned for Hofer, grieving at the loss of a good neighbour, a genial innkeeper, and honest dealer in horses and wine, but they never suspected that one of the world's heroes had lived among them. This fact had to be pointed out to them by the poets and story-tellers of Germany, by foreign artists and writers.

We also have historic country towns and villages which might be educated into a dramatic love and reproduction of their past. "People's plays" to revivify the exploits of English heroes would do more for the regeneration of village life than "village circuses," and could be made far more interesting. Perhaps the parish council, with the help of the village schoolmaster, may develop the idea of recovering for the people one of the most precious parts of their national heritage—their heroic history.

Either Van Dyck or the Devil.

FRANS HALS is the old Dutch master selected by Mr. T. Cole for notice, with illustration, in the January *Century*. Hals (1584-1666) is described as opening the later Dutch school, which is "characterised by the particular phase of *genre* painting, which portrays the exterior image of the country, city, and country life, home and public life," etc. "He is particularly happy in the delineation of mirth—a master, in fact, of the art of painting a laugh." Of his great work—the officers of St. Andrew at a banquet—an admirable engraving is given. Here is an incident characteristic of the impetuous "jolly Frans Hals":—

A story is told of a visit paid to Hals by Van Dyck. The latter was then twenty-two; Hals, fifteen years his senior. As a pleasantry, Van Dyck suppressed his name, announcing himself as a wealthy stranger who wished to sit for his portrait, but who had only a couple of hours to spare. Hals fell to with his usual impetuosity, and completed a portrait for the sitter's inspection in even less than the limited time, much to the satisfaction of the latter, who expressed an astonishment not altogether feigned at the speed of its execution. "Surely," said he, "painting is an easier thing than I thought. Suppose we change places, and see what I can do." The exchange was made. Hals instantly detected that the person before him was no stranger to the brush. He speculated in vain as to who he might be. But when the second portrait was finished in still less time than the first, the mystery was solved. Rushing to his guest, he clasped him in a fraternal embrace. "The man who can do that," he cried, "must be either Van Dyck or the devil!"

HANDEL.

"MUSICAL TIMES" "EXTRA."

UNIFORM with the special Mozart and Beethoven numbers, the *Musical Times* this year brings out a Handel "Extra." Altogether it gives a very interesting

many men whom society accounts as bears, the composer had, however, a very tender and compassionate heart. Taking into account his worthy pride, his strong self-respect, his goodness of heart, pure life, high courage and unfaltering perseverance, how small are his admitted imperfections!

Simplicity, directness, strength, are the elements of grandeur, and of music grandeur Handel is the colossus. England blesses Handel, who, more than any other composer, has shown music's grandeur and far-reaching power to the popular eye. Referring to his feelings when he penned the "Hallelujah Chorus," he once remarked: "I did think I could see a Heaven before me, and the great God Himself."

BIRTHPLACE IN HALLE.

Handel's birthplace in Halle, as will be seen in the illustration, is a grand old house, possessing two tiers of garrets; therefore it is quite certain that the sweet tinkling of the boy's clavier-gebundne in the upper garret could not have been heard in any of the lower apartments occupied by the master of the house. The father desired a distinguished career in the profession of the law for his son and therefore banished all musical instruments from the house; but the fond mother smuggled the tiny instrument into the upper garret. Handel's house in London stands on the south side of Brook Street; it is now No. 25, but down to 1857 was No. 57.

AUTOGRAPHS AT BUCKINGHAM PALACE.

Sir Walter Parratt gives a brief account of the Handel MSS. in the Royal Music Library at Buckingham Palace. The collection, he says, contains many unique specimens, but it seems to be rather the result of accident and caprice than of method or design. It is complete in department, and in musical literature is very poor. The feature of the library is its collection of Handel's works. Of the volumes in the great composer's own hand there are between eighty and ninety, varying in size from the small quarto of the operas to the tall folio of "Israel in Egypt," all bound, as is fitting, in royal red morocco, and most beautifully tooled. The autographs show plenty of hasty erasures and corrections, from impulsive scratches of lines, never parallel, to rough smudges with apparently a hasty thumb or even a brush with the whole arm. The "Messiah" has already been published in facsimile, and it is to be hoped that at some early date other works may be given

MSS. AT CAMBRIDGE.

Mr. A. H. Mann follows with a more detailed account of the Handel MSS. in the Fitzwilliam Museum at Cambridge. These comprise seven volumes in the hand



HANDEL'S BIRTHPLACE AT HALLE.

account of the man and his genius, but it wants a bibliography of Handel's works and works relating to Handel.

THE MAN.

Mr. Joseph Bennett, writing of the man and his genius, confesses that of all the historic figures on the stage of English life during the reigns of the first two Georges, that of Handel has for him as much attraction as any. Among the gay and giddy throng of London society, Handel was one of those who excelled not only in talent, but in moral character. Yet he had the defects of his temperament, which was like a powder magazine, and exploded at the touch of a spark of annoyance. Like

George Frideric Handel

writing of Handel, and several loose copies of his works made by his amanuensis, Smith. The Museum also contains two portraits of Handel. One shows him still a young man, and seated at an old-fashioned keyboard; he is also in full dress, with ruffles, and wears a crimson velvet cap instead of the usual wig. Another interesting original document, in the possession of Mr. W. H. Cummings, is Handel's will with the four codicils, the text reprinted in full. The various signatures to the codicils show how unsteady Handel's hand had grown between 1750 and 1759, and how much his sight must have been affected. The signature reproduced here is that of the second codicil, dated March 2nd, 1757.

HANDEL AND HIS LIBRETTIST.

One of the legacies in Handel's will is that of £200 to Dr. Morell, of Turnham Green, the author of several of the libretti set by Handel. One day Dr. Morell ventured to tell the composer that the music of a certain air did not exactly render the sense of the words, whereupon Handel flew into a passion, and cried out with the anger of insulted pride: "Vat, you teach me music! De music, sir, ish good music. It is your words ish bad. Hear de passage again" (repeating vehemently on the harpsichord). "Dere; go you, make words to dat music." Handel, we are further told, was irascible, but not vindictive—which, perhaps, accounts for the £200 legacy.

THE PERFORMER.

Handel's power as an organist and harpsichord-player was only second to his strength as a composer. The mastery which he displayed over the largest instruments, his command of the pedals, his splendid execution, left him for many years of his life unrivaled. Even at the early age of twenty-one he found but one man in Italy worthy to be called his rival. This was Scarlatti; and when "the dear Saxon," as the Venetians named Handel, visited their city, much excitement was caused by the friendly competition between the two players. In the end, the Venetians awarded to Scarlatti the palm for playing the harpsichord, but decided that Handel was far his superior in organ-playing.

This rivalry, happily, was thoroughly amicable; indeed, on the part of Scarlatti, it resulted in a genuine feeling of regard and admiration; he never spoke of Handel but with the greatest respect, and used to cross himself whenever he pronounced the Saxon's name.

CONCERNING CHURCH MUSIC.

MR. W. S. B. MATHEWS, editor of *Music*, writes a very sensible article on the question of the music in churches in the December number of his review.

Occasionally (he says) one hears a use of music in evangelical services which, while wanting all the higher qualities of musical art, is nevertheless related to it and not inconsistent therewith. I refer to the uses of music by Moody, to take a sweeping example. He works the service towards one central and over-ruling impression. At the proper moment a hymn is introduced by a singer in real sympathy with the master of the service. It falls upon the meeting like a voice from a better world. And here we have another element not internal to music—the soulful quality of the singing human voice.

Instead of any rightful use of music in churches, we have all the conditions which might serve to render the exercise at least helpful, unflinchingly violated. Take the organ. In a large city there may be two or three organists possessing a religious seriousness and high-mindedness sympathetic to the ends proposed by religious services. In these cases the organ becomes a minister, that is, it is administered in such a way as to forward the interest and spiritual effect of the service.

The singers, again, very rarely are able to sing the English language; still less rarely able to deliver it with intelligent

emphasis. One of the places where we miss the very essential opportunity of reaching the heart in our Church music is in the hymns. The words represent thought, the music feeling. Association of words and music is essential.

The greater portion of our Church music written for choirs lacks heart; and the general key-word to the total lack in our existing uses of music in Church is intelligence. It is a question of intelligent interpretation and timeliness. To interpret the greatest music requires rare powers of soul; but to feel its power is not so rare. If it were possible to introduce the highest existing music into our Church services—that is, to really introduce it by adequately interpreting it—every one who heard it would be uplifted according to his degree, provided only that its introduction be timely in the true sense, and in fulfillment of the spirit and object of the service as developed in its individual character.

There are moments when a Bach fugue played upon the full organ is capable of intensifying a good spiritual effect. There are times when a Moody and Sankey song is the best thing possible. And there are times when Handel's "Hallelujah" might take a congregation nearer Heaven than any number of "Hold the Fort" or "On Jordan's Banks." It all depends upon the moment, the spirit, and the complete interpretation of the selection according to its full meaning.

UNIVERSITY EXTENSION IN GERMANY.

In the December number of the *University Extension World* Mr. O. J. Thatcher gives a brief sketch of the Urania Gesellschaft of Berlin—a society which, while not technically known as a University Extension organisation, is doing a great deal to promote education among the masses, and awaken a widespread interest in Natural Science. Mr. Thatcher writes:—

The Urania Gesellschaft was established March 4, 1888, by a number of wealthy residents of Berlin who not only loved nature, but wished to cultivate in their fellow citizens a love for, and an appreciation of, the beauties, secrets, and mysteries of the natural world about them. A site was at once secured from the Government, and the buildings were completed and formally opened with appropriate ceremonies on July 1, 1889.

The general plan of the Gesellschaft is to equip for public use several laboratories, for Astronomy, Physics, Biology, etc., with the best and most important apparatus. On the payment of a very small fee, any one is admitted to these laboratories, and may freely examine and use, or see used, any of the instruments.

Every day at certain hours lectures are given on various topics chosen from the field of Natural Science. In these lectures the attempt is made to present a clear, succinct, popular, scientific statement of the subject in hand. Such subjects as the tides, the formation of mountains, volcanoes, clouds, the single planets, meteors, fixed stars, and many others are thus treated, and generally the little hall is crowded with eager listeners. The Astronomical Observatory is supplied with an excellent telescope (the largest one in Prussia) and all the instruments necessary for the practical study of Astronomy and the observation of the heavenly bodies.

Connected with the Urania is a large staff of enthusiastic scientists, mostly young men, who carry on their own investigations, deliver public lectures, and instruct classes in science. The classes are generally held in the evening, and are composed of men and women who have a desire for such knowledge, but who have not been able to acquire an education. The Gesellschaft also publishes one of the best scientific journals of Europe under the title *Himmel und Erde* (Heaven and Earth). It is popular in the best sense of the word, richly illustrated, and has among its editors and contributors nearly all the great scientists of Germany.

Another unique feature is the Theatre of Science, a hall which seats several hundred people, and has a large stage adapted to the presentation of scenery illustrative of scientific subjects. The performance consists of a lecture on some subject from science, illustrated by the constantly shifting scenery on the stage. These lectures occur daily, and a wide range of topics is treated.

A CHAOTIC UNIVERSITY.

PROFESSOR FREEMAN ON OXFORD METHODS.

An article by the late Professor Freeman, entitled "Thoughts on English Universities," appears in the *North American Review* for December. His remarks concern Oxford primarily, but will often apply to Cambridge also. They are not likely to impress American readers with a high respect for our national seats of learning. It is first explained that the Act of 1854, which was meant to give the old Congregation a new constitution and new power, has really left the old as it was and set up a new beside it, "so that there are now two bodies called Congregation with different constitutions and different duties."

'TAKING FROM THE POOR TO GIVE TO THE RICH.'

Passing to consider the college system, the Professor observes that "a college is in its origin simply a foundation to provide a dwelling and maintenance for certain students in the university. It is a *foundation*, not an *institution*." In the removal of restrictions this idea has been lost sight of. Fellowships are given as part-payment for teaching:—

Scholarships, again, originally meant for students who could not come to the university without help, have sunk into rare prizes, given as rewards for cleverness in an examination. . . . They are likely to be got by lads who have been specially prepared at expensive schools, while those for whom scholarships were meant have to come to the university how they can,—perhaps as non-collegiate students. In Oxford, as elsewhere, educational reform has largely meant taking from the poor to give to the rich.

THE COLLEGES "LARGE BOARDING SCHOOLS."

In all these ways the colleges have forgotten their nature as *foundations* designed for the maintenance of students in the university, each foundation having something distinctive in its character and objects. They have become teaching institutions, all after the same model and doing the same work. Each strives to get as many under-graduates as it can, and to draw to it the most brilliant under-graduates by the offer of scholarships. The colleges have, in fact, become large boarding-schools, each of which undertakes to do the work of the university. The doubt therefore suggests itself whether the work of the university could not be better done by the university itself than by twenty and more distinct and independent institutions within it. . . . It should be understood that Mansfield College and Manchester New College, Nonconformist institutions in Oxford, are not colleges in the old sense and have no connection with the university. But there is nothing whatever to hinder them from becoming halls or colleges.

THE EXAMINATION NUISANCE.

On the subject of studies, the Professor urges that what was requisite was: (1) to raise the standard of the bachelor's degree; (2) to require for the master's degree "real proficiency in some branch of knowledge"; and (3) to encourage students to come early to the university so as to have time for both preliminary and special courses. But "change has taken quite the opposite direction":—

The crowning absurdity is the establishment of schools in law and theology, subjects which have their distinct faculties in the university, as alternative ways of getting a degree in the faculty of arts. . . . The one searching examination, which was a real test of real work, is exchanged for endless petty examinations in this and that, one after another, so that everybody seems to be always either examining or being examined, without any time for study, reading, or thought being left for either teacher or learner.

COLLEGES AS TEACHING BODIES "NO LONGER NEEDED."

The business of the professors is to teach subjects not required for the lower examinations. At present—

a teacher belonging to one college lectures to men of several colleges or of all. If this arrangement is found convenient, it follows that the colleges, as separate teaching institutions, are no longer needed. They are attempting to do the work of the university, which ought to be done by some authority in the university.

How long, one wonders, will this reform be in coming? Perhaps when the working-class elector has solved a few of the more pressing bread-and-butter problems of politics, he may find time to replace these twenty or more "large boarding-schools," each trying to do the work of a university, by a real university worthy of the name and of the nation.

COLOUR-TEACHING IN SCHOOLS.

"ONE of the most significant signs of American progress in education," writes Mr. E. M. Scripture in the *Educational Review* for December, "is the introduction of colour-teaching into the schools."

Only too often is time spent in drilling children on matters of no interest to them, of no practical or theoretical use whatever, or of use to only one in a hundred, whereas subjects of vital interest to every one are completely neglected. Work in colours—not painting, but the psychology of colour-sensations, laws of contrast, harmony, etc.—is what no one can do without. A woman's whole life depends upon her knowledge of how to dress and how to arrange her home; every boy has something to do in the way of design or decoration.

Yet, the writer regrets, owing to the poor instruction which teachers receive in psychology, the colour-work actually done is very unsatisfactory. He develops in outline his system of colour-teaching, and shows how children should be taught (1) single colours; (2) colour-relations; (3) combinations of colours; (4) contrast; (5) sensitiveness to colour; (6) harmony. He boldly declares that since the rococo period probably no country has had so depraved a taste in art as America. Artistic advance has up to the present left the masses of the people untouched. As colour-teaching, in his system at least, is likely to be very popular with the children, a change in national taste may not be long delayed.

Sayings of Jesus not in the Gospels.

REV. H. LOCK reviews in the *Expositor* for January Resch's critical collection of the "Agrapha," or sayings of Jesus not found in the Gospels, but found with greater or less amount of evidence in other early Christian documents. A few of these ancient pearls may here be strung:—

He that is near Me is near the fire: he that is far from Me is far from the Kingdom.

That which is weak shall be saved by that which is strong.

My mystery is for Me and for those that are Mine.

Beholding one working on the Sabbath, He said unto him, Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, accursed art thou, and a transgressor of the law.

When the two shall be one, and the outside as the inside, and the male with the female, neither male nor female;—these things if ye do, the Kingdom of My Father shall come.

In whatsoever state I find you, in that I will also judge you.

Prove yourselves trustworthy money-changers.

Other ancient sayings, not directly, or not in Resch's judgment correctly, ascribed to Jesus, are:—

Thou hast seen thy brother, thou hast seen thy Lord.

Never be joyful, save when you look upon your brother's countenance in love.

He who wonders shall reign, and he who reigns shall find rest.

Blessed are they that mourn for the loss of unbelievers.

Blessed is he who also fasts that he may feed the poor.

If the neighbour of an elect man sin, the elect sinned himself [ascribed to Matthias the Apostle].

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A NEW POET: MR. FRANCIS THOMPSON.

"A new poet"—not another of those "high-class mediocrities who during the past twenty years have blazed into immense circulation," but one of the prophets of verse—is announced to the world in the *Fortnightly* by Mr. Coventry Patmore. He predicts for Mr. Francis Thompson—thanks in great part to the "heroic" devotion to the interests of his Muse shown by "a lady not inferior in genius to his own"—"a wide and immediate acknowledgment," and a place in "the permanent ranks of fame with Cowley and with Crashaw." Mr. Thompson, in offering for "concrete poetic passion" what is "mainly an intellectual arlour," is "a greater Crashaw."

"ONE OF THE VERY FEW GREAT ODES."

The masculine element shown in "profound thought and far-fetched splendour of imagery" predominates; the feminine feeling of taste is insufficiently present. New words from the Latin "Mr. Thompson's Muse hatches by the dozen." But of all who have of late attempted the difficult and delicate and exacting metre of the "irregular ode," Mr. Thompson is, to the writer's thinking, "the only one who has in some large measure succeeded":—

The "Hound of Heaven" has so great and passionate and such a metre-creating motive, that we are carried over all obstructions of the rhythmical current, and are compelled to pronounce it, at the end, one of the very few "great" odes of which the language can boast.

Other poems are such as "Laura might have been proud and Lucretia not ashamed to have had addressed to her."

A PIONEER OF A NEW HEAVEN AND EARTH.

After stating that "The main region of Mr. Thompson's poetry is the inexhaustible and hitherto almost unwork'd mine of Catholic philosophy," Mr. Patmore goes on to say:—

Mr. Thompson places himself, by these poems, in the front rank of the pioneers of the movement which, if it be not checked, as in the history of the world it has once or twice been checked before, by premature formulation and by popular and profane perversions, must end in creating a "new heaven and a new earth."

Poetry of the very highest and most austere order is almost the only form in which the corollaries of the doctrine of the Incarnation, to which the deepest minds are now awakening, can be safely approached.

Mr. Thompson's poetry is "spiritual" almost to a fault. He is always, even in love, upon mountain heights of perception, where it is difficult for even disciplined mortality to breathe together.

THE FUNCTION OF THE POET.

In the *Century Magazine* for January is published for the first time the concluding lecture in the course which James Russell Lowell read before the Lowell Institute in the winter of 1855. "The Function of the Poet" is, however, not the last in the series as presented in the *Century*. Doubtless Lowell never printed it, says Mr. Charles Eliot Norton, because, as his genius matured, he felt that its assertions were too absolute, and that its style bore too many marks of haste in composition, and was too rhetorical for an essay to be read in print. Still, he adds, it is not unworthy to stand with Sidney's and with Shelley's "Defence of Poesy," and it is fitted to warm and inspire the poetic heart of the youth of this generation, no less than of that to which it was first

addressed. As a close to the lecture Lowell read his beautiful (then unpublished) poem, "To the Muse." The concluding passage of the lecture runs:—

This lesson I learn from the past: that grace and goodness, the fair, the noble, and the true, will never cease out of the world till the God from whom they emanate ceases out of it; that they manifest themselves in an eternal continuity of change; to every generation of men, as new duties and occasions arise; that the sacred duty and noble office of the poet is to reveal and justify them to men; that so long as the soul endures, endures also the theme of new and unexampled song; that while there is grace in grace, love in love, and beauty in beauty, God will send poets to find them and bear witness of them, and to hang their ideal portraits in the gallery of memory. God with us is for ever the mystical name of the hour that is passing. The lives of the great poets teach us that they were the men of their generation who felt most deeply the meaning of the present.

COLERIDGE TO SOUTHEY.

THE admirers of "John Ward, Preacher," will observe with pleasure that Margaret Deland begins in the January *Atlantic Monthly* a new story entitled "Philip and His Wife." It already suggests an interesting tangle of domestic complications, which promise to be rather ethical than theological. In the same number appear ten letters from Coleridge to Southey, which give a singularly vivid picture of the former's life. They cover a period of two years (1800-1801), and more than one friend comes under the lash of his satiric pen. A friend of Mary Wollstonecraft receives this criticism:—

To hear a thing, ugly and petticoated, exsyllogise a God with cold-blooded precision, and attempt to run religion through the body with an icicle, an icicle from a Scotch hog-tough—I do not endure it!

He says of Pitt:—

He is a stupid, insipid charlatan, that Pitt. Indeed, except Fox, I, you, or anybody might learn to speak better than any man in the House.

This is *à propos* of reporting Pitt's speech for the *Morning Post*, on whose staff Coleridge was. Then we find him busy with Duns Scotus—

And in order to wake him out of his present lethargy, I am burning Locke, Hume, and Hobbes under his nose. They stink worse than feather or assafoetida. Poor Joseph! —and chuckling over the "stupid haughty fool," the librarian of the Durham Cathedral library, who imagines that Leibnitz is a species of animalculæ—"live nits!"

"The Future of Calvinism."

THE place of honour in the *Presbyterian and Reformed Review* is assigned to a vigorous and glowing essay by Dr. Bavinck, of the Reformed Church of the Netherlands, on "The Future of Calvinism." He describes as the root principle of Calvinism the confession of the sovereignty of God—"not one special attribute of God, for instance, His love or justice, His holiness or equity, but God Himself as such in the unity of all His attributes, and the perfection of His entire being." After tracing historically how Calvinism fosters morals, political freedom, social progress, he roundly affirms that "the Dutch will either be Calvinistic or will cease to be a Christian nation." "Calvinism is sufficiently pliant and flexible to appreciate and appropriate what is good in our age," "wishes no cessation of progress, and promotes multiformity," and "even in the Papal Church it has recognised the *religio et ecclesia Christiana*." Rarely nowadays does one come across a eulogy on Calvinism so wide-viewed, cultured, and sanguine as this.

AN AUSTRALIAN SCULPTOR.

THE bust of Lady Hamilton, the wife of Sir R. G. C. Hamilton, the late Governor of Tasmania, a photograph of which we reproduce here, is interesting not only from its subject, but from the fact that it is the work of a Tasmanian sculptor, Mr. J. R. Tranthim-Fryer, a native of Hobart, where he is now secretary and art instructor to the Technical College. Mr. Tranthim-Fryer's success has attracted a deal of attention throughout the Australasian colonies, where he is, we believe, looked upon as the foremost Australasian sculptor.



MR. J. R. TRANTHIM-FRYER.

His bust of Lady Hamilton was a commission from her Tasmanian friends, and was by them presented to the National Gallery of Tasmania, where it is now to be found. Mr. Tranthim-Fryer, as can be seen



LADY HAMILTON.

from his portrait, is still a young man, and his future career will be watched with interest by all who care for the art of Greater Britain.

GEORGE SAND'S RELIGIOUS FAITH.

MME. TH. BENTZON gives the readers of the *Century* a pleasing sketch of her acquaintance with George Sand, who was in many respects her literary patron. Consulted as to the prospects of a literary career, the great novelist wrote:—

If by chance your young friend is the possessor of a masterpiece, it may reap for her a few hundred francs, and that after much trouble and patience. Her second work will fare better, and her third still better. But three masterpieces at the very least (from this point of view of a success) constitute the minimum before one can live by one's pen.

A glimpse is given of Marie Cailland, the peasant girl whom Mme. Sand raised from menial to companion, and who retorted on Prince Napoleon—as at the moment of leave-taking he slipped some gold pieces into the hand of “la grande Marie”—“Monseigneur, thank you for grasping my hand, but please take back what you left in it.”

In a letter to the writer, Mme. Sand thus confessed herself:—

It is not well to pass too quickly from one belief to another. It has taken me thirty years to find again in philosophy the firm beliefs which I had formerly in dogmatic teachings, and I find myself much more religiously inclined than ever I was; but I have gone through the torture of fearful doubts. . . . But you must not suffer your soul to remain void of a faith, for talent is not developed in an empty soul. Talent may for a while agitate itself feverishly in such a soul, but it will perchance take its flight from it or die out. . . .

I thoroughly believe that on certain points we are thus far greatly in accord: God, a God who knows us, whom we can love, to whom we can pray, and who, while being all things, is also Himself, and wishes to see us be ourselves. An active, honest, courageous and unselfish life; the duty of enlightening and of elevating our soul, which of course is immortal, and which will survive us with the consciousness of itself. No hell! Infinite mercy in the necessary law of progression. Expiatory punishments for the souls which have failed to recognise their own divinity; a more rapid progression toward God for those who have greatly striven after good. I do not think that I have so far given offence to anything essentially Christian.

KARL MÜLLER.

KARL MÜLLER, whose “Holy Family” forms our frontispiece, was born at Darmstadt in 1818. He became one of the foremost among painters of sacred subjects in Germany, and yet was most unwilling that his works should be reproduced and published for sale. When, however, he learnt what great influence for good his pictures might have on thousands if reproductions could but find their way into the homes of the people, he yielded to the entreaties made to him—only to become one of the most popular artists of the world. The most famous of his works is “The Holy Family,” the original of which is in the possession of the Marquis of Bute; while the crayon drawing, “The Holy Night,” which forms a companion picture, is the property of the Berlin Photographic Company, who have published all Karl Müller’s pictures. Other works are in the Metropolitan Museum of New York, and at Bonn, Prague, Düsseldorf, etc. Müller, who died in August last at the age of seventy-five, was Professor at the Royal Academy of Arts at Düsseldorf.

WITH the New Year, the *Musical Standard* has been enlarged and improved, and the price reduced from threepence to one penny.

THE NOVELS MOST READ IN AMERICA.

VERY valuable statistics of American taste in the matter of fiction are presented with comments by Mr. H. W. Mabie in the December *Forum*. It appears that certain New York publishers recently asked from "all the important libraries in the United States" a report of the most popular novels, as shown by the number of times these books were called for. From each library a list of the one hundred and fifty most popular works of fiction was received. There was then estimated the percentage of the lists on which each of these one hundred and fifty books appeared. Mr. Mabie gives the complete catalogue. The first dozen may be quoted here:—

Per Cent.	Per Cent.
92. David Copperfield.	89. Vanity Fair.
88. Ivanhoe.	78. Jane Eyre.
87. The Scarlet Letter.	78. The Last Days of Pompeii.
86. Uncle Tom's Cabin.	77. John Halifax, Gentleman.
83. Ben-Hur.	75. Les Misérables.
80. Adam Bede.	76. Little Women.

THE FAVOURITE NOVELISTS.

The order of the authors in popularity is estimated by the number of times their names appear on the lists—the writer of many books standing, of course, a better chance. The first fourteen are:—

1. Charles Dickens.	8. Oliver W. Holmes.
2. Louisa M. Alcott.	9. E. Bulwer Lytton.
3. Walter Scott.	10. W. M. Thackeray.
4. E. P. Roe.	11. H. B. Stowe.
5. J. Fenimore Cooper.	12. Mrs. Burnett.
6. George Eliot.	13. Mark Twain.
7. Nathaniel Hawthorne.	14. Alexander Dumas.

Mr. Mabie holds that the library furnishes "the fullest and best data concerning the tastes of the reading public," and that "fiction is on the whole the most representative kind of literature." He concludes that "all things considered, the answers made by this list are distinctly encouraging—a matter, in fact, of patriotic pride. The books read present the greatest possible variety of excellence."

CONSPICUOUS ABSENCES.

The omissions present not less food for reflection. "There is a notable absence of foreign names."

Hugo's "Les Misérables" is widely read, but of the notable movement of fiction in France and Russia the reading public in this country appears to have taken small account. Turgenieff finds no place in this list; nor does Tolstoi, Gogol or Dostoyevski. The masters of French fiction are also conspicuous by their absence; for there is no report of Flaubert, Balzac, Daudet, De Maupassant, or Zola. Ibsen and Björnson are unrecognised; and there is no record of the Spanish novelists.

"The absence of Mr. Kipling's name" is set down to the fact that the most of American readers are women, and he is "pre-eminently a writer for men." Perhaps for the same reason the names of the novelists of the last century—"Richardson, Fielding, Smollett, and Miss Burney"—are wanting. "De Foe is saved from oblivion by the suffrages of boys and girls." Mr. Mabie concludes:—

The reading public, so far as it uses the public libraries, is like some other publics; it has sound instincts, it knows good work; it is likely, in the long run, to remember what is sound and to forget what is bad; but it is somewhat capricious; it often fails to know its own mind; and it makes great blunders by the way. It is a public, however, with which no writer can safely trifle.

IN DEFENCE OF REALISM.

"MOST of the literature and art the world has known has been untrue." With the expansion of this cheery proposition, Mr. Clarence S. Darrow begins his paper in the December *Arena* on "Realism in Art and Literature." He believes, however, that the era of truth and freedom has dawned. In the realm of art he warmly denounces the idea that "Nature in her work of building up the human form has made one part sacred and another vile":—

There is not a single portion of the human body which some people have not believed holy, and not a single portion which some have not believed vile. It was not shame that made clothing, but clothing that made shame. If we should eradicate from our beliefs all that inheritance and environment have given, it would be hard for us to guess how much would still remain. Custom has made almost all things good and nearly all things bad. . . . To find solid ground we must turn to Nature and ask her what it is that conduces to the highest happiness and the longest life. The realistic artist cannot accept the popular belief. He cannot allow aspersions on Nature or her maker.

"THE POWER TO CREATE IMMORTALITY."

Mr. Darrow expects the world will one day learn to know that all things are good or bad according to the service they perform:—

One day it ought to learn that the power to create immortality, through infinite succeeding links of human life, is the finest and most terrible that nature ever gave to man; and to ignore this power or call it bad, to fail to realise the great responsibility of this tremendous fact, is to cry out against the Power that gave us life, and commit the greatest human sin, for it may be one that never dies.

The same principle is applied to letters. Mr. Darrow affirms that "the great authors of the natural school, Tolstoi, Daudet, Howells, Ibsen, Keilland, Flaubert, Zola, Hardy, and the rest, have made us think and live." They may "sometimes shock the over-sensitive with the tales they tell of life; but if the tale is true, why hide it from our sight?"

THE REAL THE PARENT OF THE IDEAL.

The realist would not

cry out blindly against these deep passions that have moved men and women in the past, and which must continue fierce and strong so long as life exists. He is taught by the scientist that the fiercest heat may be transformed to light, and is shown by life that from the strongest passions are sometimes born the sweetest and the purest human souls. . . .

The world has grown tired of preachers and sermons; today it asks for facts. It has grown tired of fairies and angels, and asks for flesh and blood. It looks on life as it exists to-day—both its beauty and its horror, its joy and its sorrow. It wishes to see all; not only the prince and the millionaire, but the labourer and the beggar, the master and the slave. We see the beautiful and the ugly, and know what the world is and what it ought to be, and the true picture which the author saw and painted stirs the heart to holier feelings and to grander thoughts. It is from the realities of life that the highest idealities are born.

Verestchagin's portrayal of war, not in its glamour but in its ghastly facts, is quoted as a sign of the way realism works for peace and our other ideal aims. The true artist

must not swerve to please the world by painting only pleasant sights and telling only lovely tales. He must paint and write and work and think until the world shall learn so much, and grow so good, that the true will be all beautiful, and all the real be ideal.

DR. SANDAY ON "THE NEW BIBLE."

"THE New Bible, or the Higher Criticism," is the theme of a series of papers which begins in the *Arena* with the December number. Rev. Professor Sanday is the first contributor. He declares that "the one reward which criticism offers, the one object which it proposes to itself, is the better understanding of the Bible, and along with it the more vital apprehension of that which the Bible enshrines." He points out that "the higher criticism prepares the way for exegesis chiefly through the application of the *historical method*." He deprecates too eager demand for "results," for "whatever they may be on the continent of Europe, especially in Germany, thoroughly critical methods as applied to the Bible are a comparatively new thing to the English-speaking peoples."

THE GAIN OF THE NEW UNDERSTANDING.

Nevertheless, he holds it already "proved in principle that the Jewish traditions respecting the sacred books are not wholly trustworthy." And the effect of the change has been a gain.

The old understanding of the Bible was apt to be mechanical. . . . The new understanding brings the reader of the Bible into living contact with inspired men and with the unfolding of great principles. It sets before him the kingdom of God as divinely founded and conducted to that spot of space and time on which he himself stands. To feel that one is oneself a part in all this grand movement, to feel that the same God whose hand is so visible in the history of His ancient people of Israel is now guiding us to the yet further accomplishment of His purpose, cannot fail to be at once stimulating and elevating, humbling and encouraging.

"CRITICISM LEADS UP TO THE SUPERNATURAL."

Dr. Sanday thinks it ought to be distinctly understood that the higher criticism, as such, is committed to no merely naturalistic presuppositions.

When the book to be examined is historical, it discusses also its character and value as history; but it does this on grounds which come properly within the province of criticism, and it entirely refuses to be bound by any such postulate as the impossibility of the supernatural. . . . For my experience is that criticism leads straight up to the supernatural and not away from it. I mean that if we let the biblical writers speak for themselves, they tell us in quite unequivocal terms that they wrote by divine prompting; the spoken word of prophet and apostle was put in their mouths by God, and the written word was only the spoken word committed to writing or on the same footing with it. If we take a plain and unsophisticated (though strictly critical) view of what the biblical writers tell us, we shall accept them at their word. We are willing to explain them, to set them in their proper place in space and time, to give them their true position in the development of God's purposes; but we refuse to explain them away. We refuse to account for them in ways by which they never would have accounted for themselves.

THE BATTLE IN ENGLAND ALREADY WON.

This is the main idea worked out in the writer's just-published "Bampton Lectures." The Presbyterian Assembly's finding in the Briggs case compels Dr. Sanday to express his "deep regret and concern." "One whom we know to be essentially moderate and essentially loyal is treated as if he were neither"; and a veto is put on inquiries which cannot be stopped.

"Concern" is the word which expresses the frame of mind in which we in England regard this matter. With us the battle has been fought, and to all intents and purposes won. And the consequence is that English Christianity has a feeling of hopeful energy and expansiveness about it such as it has hardly had since the days of Milton. There are also signs not a few that the best self of America shares in this feeling. We do not doubt that in the end the two countries will march forward together.

FREE CHURCH FEDERATION IN HAMPSHIRE.

"The Reunion Movement in Hampshire," as chronicled by Rev. E. C. Chorley in the *Review of the Churches*, has made remarkable advance. A Free Church Federation has been formed for the county. Rev. J. M. G. Owen, secretary of the Southampton Nonconformist Association, is the initiator. A committee formed for the purpose "found that Baptists, Congregationalists, Bible Christians, Presbyterians, Friends, Methodists (three sections), Salvation Army, together with several undenominational agencies, were occupying Hampshire." These Churches were communicated with and responded with copious information and also with enthusiasm to the proposal. "The advocacy of the Reunion of the Churches finds no warmer sympathisers than among the dwellers in villages and country towns. They, at any rate, are ripe for the step." Then the county was divided into ten sections, in each of which a district conference of the Free Churches was convened.

THE PLAN OF UNION.

Unanimous welcome was extended to the prospect of closer union:—

The proposals of the Imperial Federation League, the object of which is, whilst preserving to each colony the right of self-government, yet to federate them into one whole, formed the basis upon which the Committee proposed to work. The object is to accomplish for the Nonconformity of Hampshire what Sir Henry Parkes is trying to do for Australia, and its proposal took the form of a Federated Free Church, the aim being to unite the Evangelical Free Churches of Hants upon all questions affecting their common interests. The membership includes all Nonconformist associations, ministerial fraternals, union of Free Churchmen, churches, and any individuals who may reside in parishes remote from any Nonconformist place of worship. The promoters have adopted the political machinery of the Local Government Board in its attempt to promote civic life by the extension of self-government in urban and rural districts. The organisation of the Free Church Federation is divided into county, district, and parish councils.

An annual moveable Conference will be held in the autumn, at which reports of the District and Parish Councils will be considered. The interim business of the County Council is entrusted to a Federation Council, composed of representatives of the whole area.

This scheme was submitted to and adopted by a large Conference of delegates held at Portsmouth at the end of October, at which officers and Council were elected and the machinery put in working order.

Its objects are to arrange for—(1) United evangelical work; (2) Nonconformist lectureships; (3) Central committee of privilege, to guard Nonconformists against petty tyranny, boycotting, wrongful dismissal, etc.; (4) Employment bureau, and to prevent overlapping; the Federation to act as arbitrator between competing claims. Mr. Chorley concludes—

Already the example of Hampshire is being followed in Northamptonshire and Essex, and we are in measurable distance of having "One Faith" and "One Church" as already we have "One Lord."

Perhaps the Free Church Congress may now think the time ripe for initiating such a Federation in every county in England, and for aiming to combine them into one National Free Church. Reunion moves on with increasing impetus every month.

IN *Good Words* for January, Mr. J. F. Rowbotham has a short article on "The Wandering Minstrels." To the *Girl's Own Paper* the same writer is contributing a sketch of Beethoven.

HOW CHLOROFORM WAS DISCOVERED.

THE DISCOVERER'S DAUGHTER'S STORY.

SIR JAMES SIMPSON's Introduction of Chloroform" is most graphically described in the *Century* by his daughter, Miss Eve Blantyre Simpson. The popular notion that men stumble by pure chance on great discoveries, that he seeketh not findeth, is once more refuted. It is additionally interesting to be reminded that the long quest at last rewarded by the capture of this anaesthetic had its motive in the sensitive humanity of youth.

When James Young Simpson was only a student in his teens, the agony of a woman under the knife, though in the skillful hands of Mr. Liston, horrified him in such measure that from beholding her torture (which was torture also to his sympathetic nature) he went to seek work in the courts of law rather than to suffer more in the school of medicine. He, however, never became a writer's clerk. The student had turned his flying footsteps from the Parliament House back to the study of the healing art, and from that hour he resolved, when he became enrolled in the ranks of medicine, to devote himself to mitigate in some manner the dreadful agonies which were endured within the grim walls of the Royal Infirmary.

A SÉANCE OF DARING EXPERIMENTERS.

With strange prescience of the latest investigations he began in 1837 to look to mesmerism as affording a promise of what he sought. He pondered much Sir H. Davy's experiments with nitrous oxide gas, Faraday's and Goodman's observations, and finally Dr. Morton's, of Boston, discovery in 1846, of the anaesthetic effects of sulphuric ether. The hunt was now becoming very hot. Simpson and his assistants kept working night after night into the small hours of the morning. He pondered much over the sleeping draught in "Romeo and Juliet."

"It was his custom every evening to have an anaesthetic séance. In company with Dr. George Keith and Dr. Mathews Duncan, he there tried various compounds of a narcotic nature with a boldness not to be daunted by the thought that the experimenters might cross the boundary of unconsciousness never to return." They tried all sorts of ethers, oils, gasses and vapours. "An old friend from Bathgate" told Simpson of a new method of making chloric ether—by making first pure chloroform, and then diluting it with alcohol. The substance chloroform had been "discovered at nearly the same time by Guthrie in America (1831), by Soubeiran in France (1831), and by Liebig in Germany (1832)." Its chemical composition was first ascertained by Professor Dumas. Simpson got the chloroform, but after seeing the "heavy unvolatile-like liquid" he despaired of it, and kept it for days in the house without trying it.

ALL UNDER THE TABLE IN A TRICE.

At last, late in the night of November 4th, 1847, "on searching for another object among some loose paper," his "hand chanced to fall upon" the bottle of chloroform. He decided to experiment. He poured some of the fluid into tumblers before Drs. Keith and Mathews Duncan and himself. "Before sitting down to supper we all inhaled the fluid, and were all 'under the mahogany' in a trice, to my wife's consternation and alarm." This is Simpson's own account of it, written on December 3rd following.

"IT WILL TURN THE WORLD UPSIDE DOWN."

An aunt of the writer, Miss Grindlay, who was present, and is now over eighty years of age, persists as for the last twenty years in this account:—

She says my father came into the room with his short, brisk step, and took out of his waistcoat pocket a little phial, and, holding it up, said, "See this; it will turn the world upside down." Helping himself to a tumbler off the sideboard, he

poured in a few drops, inhaled it, and fell unconscious on the floor, to my mother's horror.

Dr. George Keith avers that he "began to inhale it a few minutes before the others." In support of Miss Grindlay's version is the general witness about Simpson that "he tried everything on himself first."

HOW A HISTORIAN CONQUERED FATE.

"FRANCIS PARKMAN and His Work" is the theme of an impressive sketch by the Rev. Julius H. Ward in the December *Forum*. "Parkman has told the story of the French occupation of North America, so that it will not need to be told again," says Mr. Ward. In his eighteenth year he selected his subject, and devoted his life to mastering and unfolding it.

STUDYING AS AN AMATEUR DACOTAH.

To understand how pioneer work and war were carried on, he injured himself while a student to exposure and hardship. In 1846

he undertook the experiment of spending the summer with a tribe of Dacotah Indians . . . in their native wilds. They were complete savages, and his life was in their hands, but the knowledge which he sought was worth the taking of extraordinary risks to obtain. It was essential to the writing of a history in which the North American Indians had a distinguished part.

But while among them he was overcome with physical illness . . . He knew that among these roving savages to confess illness was to be tomahawked, and many a time he was lifted into his saddle in the morning when it was only by an effort of the will that he could keep in his seat during the day . . . He suppressed his illness as best he could, and was accounted among the savages as a brave man. When he returned home the strain had proved so great that he found himself disabled for the rest of his life.

"MENTAL WORK WILL BE FATAL."

He was threatened with congestion of the brain; but he would not relinquish the purpose he had formed—of writing his history, and from original materials.

The physicians assured him that he would die, but he told them that he should not die; they told him mental work would be fatal, but . . . he refused to follow their advice. While his brain was in such a condition that he could not use it at all, his eyes gave out, and for three years he was obliged to suspend all intellectual work and live the quietest of lives.

Yet he stuck to his task for fifty years.

OBLIGED TO READ AND WRITE BY DEPUTY.

For a great portion of that period "he could not use his eyes continuously for more than five minutes, and at his best he could never work more than ten hours a day." All his volumes were dictated to an amanuensis.

He could not bear the strain of writing, and it was only with the utmost care and seclusion from excitement that he could work at all . . . For half a century he lived a life of "repressed activity" (these are his own words), having his mind wholly unimpaired, but unable to use it beyond a certain limit on the penalty of having it taken away from him . . . He bore his affliction with a gentle patience that was as touching as it was beautiful, and made him both gracious and lovable. . . . To gather his materials he had to make seven trips to Europe, and constantly to engage the services of experts in hunting among manuscripts and in copying important documents. Nearly two hundred folio volumes of these copies are . . . in the library of the Massachusetts Historical Society . . . This immense mass of materials had to be read to him several times before he could master it. He could not read and study it himself.

But in 1892 the last of the twelve volumes was given to the world, and his life-task was completed.

THE DUCHESS OF YORK.

MADEMOISELLE BELLOC contributes to *The Woman at Home* a pleasing little sketch of the Duchess of York. Despite the innumerable articles which have appeared on the subject, she contrives to tell much that is new, and to tell all with freshness.

It is probably little known (says Mademoiselle Belloc) that through her father as well as through her mother the Duchess is descended from an English king. Thus while she can claim George III. as a great-grandfather, the Duke of Teck is the direct descendant of George II., through the latter's daughter, Anne, Princess of Orange.

Of her childhood, Princess May is credited with the unflattering estimate: "I was very naughty, very happy, and very uninteresting."

AS PRIVATE SECRETARY.

Thousands of young women engaged as amanuenses doubtless feel pleasure in knowing that the lady who is possibly to become their Queen has once served in their capacity. Part of her morning's work was to take down from dictation the Duchess of Teck's letters, business and philanthropic:—

Even this autumn the Duchess of York returned to the White Lodge for a week or ten days in order to help her mother to sort and arrange the thousands of parcels sent in by the Needlework Guild for distribution. An eye-witness once described how she had seen both ladies standing hour after hour sorting out great piles of calico shirts and unbleached linen under-wear.

But this heiress to monarchy has been disciplined under a matriarchate stricter than most girls have to submit to:—

Like the Princess of Wales, the Duchess of Teck has strict views on the education of young girls. Till her marriage the Duchess of York never read a novel which had not already been glanced at by her mother, and till the weeks she spent with the Queen, shortly before her engagement to the Duke of Clarence was announced, the Princess had never paid a visit unaccompanied by either father or mother.

SINCE THE MARRIAGE.

The duties of the new Royal pair are neither slight nor few.

To one accustomed to a simple country life, and the constant companionship of so powerful and remarkable a woman as the Duchess of Teck, the perpetual round of official and public work of all kinds cannot but be exceptionally trying.

Since their marriage it is significant that neither the Duke nor Duchess has ever failed to keep an appointment, and the Princess May's early methodical habits must now stand her in good stead. . . . She writes to her mother every morning, and is in constant communication with her three brothers, to whom she is tenderly attached, and even as a married woman, she is faithful to a plan begun many years ago, of mapping out each month a course of useful reading.

When at Sandringham, the Duke and Duchess of York lead a busy but quiet life. The Duchess takes great interest in her garden, having inherited her father's love of flowers; her favourite blossoms are lilies of the valley.

Speculating on future influences in the way of setting the fashion in ladies' dress, Mdlle. Belloc remarks that "the Duchess does not share the love of bright colouring evinced by many members of the Royal Family."

THE late Prince Alexander of Bulgaria, on whom several articles appear in the January reviews, is the theme of some three dozen lines of verse in *Blackwood* by Sir Theodore Martin. They purport to represent the words of "a Bulgarian to his son" on the occasion of the ex-Prince's funeral, and in memory of his "days of glory."

LORD ABERDEEN'S "ONE DIFFICULTY."

MR. J. CASTELL HOPKINS contributes a warm eulogy of Lord and Lady Aberdeen to the December number of the *Canadian Magazine*, of which the frontispiece is an exceptionally fine portrait of the Governor-General. The one cloud on their horizon, according to Mr. Hopkins, emanates from this office! He thus concludes his sketch:—

His Excellency has a great future before him, in Canada and elsewhere. His ability in saying the right thing in the right place, his reputation for tact, and his high personal character will be powerful factors in that direction.

There may be one difficulty to overcome. Writers, like W. T. Stead, in *THE REVIEW OF REVIEWS*, who never have a good word for Canada, and who never cease prating about that unity of sentiment between England and America, which residents in the United States find so much difficulty in discovering, already speak of the "magnificent opportunities" now lying before Lord and Lady Aberdeen for "the promotion of an Anglo-American entente." Such utterances overlook the vital fact that Canada does not exist for the sole purpose of unifying British and American sentiment, and that the Governor-General of Canada is not here as an ambassador from Great Britain to the United States, but as a representative upon Canadian soil of the sovereign of our own Empire. The great interest so generously taken by Lord and Lady Aberdeen in the Chicago fair has led, in certain quarters, to this strange misconception of their duties. But time, as in many other things, will prove the error.

AUTOGRAHS OF FAMOUS CHILDREN.

THE January number of *Little Folks* begins a new volume, and with the number are presented a Painting-book and a round game entitled "Give and Take." "Sheila" contributes an interesting paper on the "Letters of Some Famous Children," and reproduces several autographs, among them being the signatures of Edward V., Edward VI., Queen Elizabeth, Mary Queen of Scots, Lady Jane Grey, Charles II., and others.

At the age of eight, Mary Queen of Scots was taken to France to be educated at the French Court; and shortly after her arrival she wrote to her mother, signing herself:—

*Voici mes meilleures et meilleures signatures
Marie*
(From *Little Folks*.)

Prince Charles, afterwards Charles I., wrote to his father:—

*Sweet Father, I come to desire substances
and substances, your me your blessing,
I thank you for my best man*

*Your loving son
York*
(From *Little Folks*.)

CURIOUS FACTS ABOUT CHILD-GROWTH.

"CHILD-STUDY," as "the basis of exact education," is expounded in the December *Forum* by President G. Stanley Hall, who contrives to pack an extraordinary quantity of fact and thought into the compass of a most interesting paper. He divides the general subject into study of the human embryo, of infancy (psychogenesis), of early school-life (paedology), and of adolescence (ephebics), and treats specially of the third stage—the first years at school.

Special studies of this period are generally averages of tests made upon large numbers of children. The method is simple; if children are to be measured or questioned, they are taken two or three at a time into the dressing-room of the school, where the calipers are applied for the diameter of head or body, the tape for lengths and circumference, scales for weighing, dynamometers for testing strength, and many other more especial devices; teeth, eyes, lungs, nose, throat, hearing, accuracy and rapidity of movement, etc., are tested with every precaution for uniformity and for the avoidance of error. If knowledge is to be tested, considerable tact and cross-questioning by an expert and sympathetic person is often necessary.

THE GROWING YEARS AND MONTHS.

Some of the multitude of facts ascertained in different places may be given. Until the age of eleven or twelve boys were taller and heavier than girls. Then the girls for the next few years surpass the boys both in weight and height; but the boys soon overtake and pass them.

"The sons of non-labouring parents are taller and heavier than those of labouring parents." "The heads of girls are a little rounder than those of boys, and always a little smaller." "Boys pass three distinct periods of growth, a moderate increase in the sixth and seventh years, a weaker growth from the ninth to the thirteenth, and a much greater one from the fourteenth to the sixteenth year. Other results suggest seventeen as a stationary year. Malling Hansen found that children grow little from the end of November to the end of March; grow tall but increase little in weight from March till August, and increase mainly in weight and little in height from August to November." "Precocious children are heavier and dull children lighter than the mean child of the same age, thus establishing a physical basis of precocity and dulness."

FINDING OUT DEFECTS.

Passing to treat of physical defect in children, Mr. Hall records that large numbers of children are "called backward when they are simply a little deaf."

"Reichard found that twenty-two per cent. of the children of Riga could not hear a clock tick more than twenty feet away, while the rest could hear it all the way to sixty feet away." "Of a large number of school children in London whose teeth have been examined only about twenty-six per cent. were found without serious defect." "About thirty per cent. of the school children in Europe have abnormal nervous systems." "A recent English Commission finds day pupils healthier than boarders."

Mr. Hall lays stress on the danger of injuring health by educational mistakes; for

"the modern school is now the most widely extended institution the world has ever seen, and it was never so fast extending as at present." "The juvenile world now goes to school and has its brain titillated and tattooed."

WHAT THE CHILDREN DID NOT KNOW.

Systematic study of the contents of children's minds reveals unexpected ignorance.

In Boston primary schools, tactful and experienced questioners were convinced that fourteen per cent. of these six-year-old children had never seen the stars, and had no idea about them; that thirty-five per cent. had never been into the country; that twenty per cent. did not know that milk came from cows; fifty-five per cent. did not know that wooden things came from trees; that from thirteen to fifteen per cent. did not know the colours green, blue, and yellow by name; that forty-seven per cent. had never seen a pig; sixty per cent. had never

seen a robin; from thirteen to eighteen per cent. did not know where their cheek, forehead, or throat was, and fewer yet knew elbow, wrist, ribs, etc.

INFANTILE THEOLOGY.

Questioned on religious subjects, children have shown their notions to be of this sort:—

God is a big blue man, who pours rain out of big buckets, thumps clouds to make thunder, puts the sun and moon to bed, takes dead people, birds, and even broken dolls up there, distributes babies, and is closely related to Santa Claus.

From seven to ten years doubts begin about early conceptions. At thirteen or fourteen years doubt culminates, becoming later less severe.

"PIN-WELLS AND RAG-BUSHES."

CURIOUS SURVIVAL OF PRIMITIVE WORSHIP.

To drop a pin into an ancient well and at the same moment to "wish a wish for something"—what man or woman not condemned in early life to close confinement amid city streets has not gone through this process, and even half-believed that by some mysterious influence of pin and well the wish would be fulfilled? Probably there are few who cannot recall some such fooling from the far background of memory. But there are certainly much fewer who know anything of the world-wide kinship of primitive religion with which that simple act connected them. In the current number of *Folk-Lore*, Mr. E. Sidney Hartland explores the subject. He thus sums up his investigations into the facts connected with "pin-wells and rag-bushes":—

We find widely spread in Europe the practice of throwing pins into sacred wells, or sticking pins or nails into sacred images or trees, or into the wall of a temple, or floor of a church, and—sometimes accompanying this, more usually alone—practice of tying rags or leaving portions of clothing upon a sacred tree or bush, or a tree or bush overhanging, or adjacent to, a sacred well, or of depositing them in or about the well. The object of this rite is generally the attainment of some wish, or the granting of some prayer, as for a husband, or for recovery from sickness. In the Roman instance it was a solemn religious act, to which (in historical times at least) no definite meaning seems to have been attached; and the last semblance of a religious character has vanished from the analogous performances at Angers and Vienna. In Asia we have the corresponding customs of writing the name on the walls of a temple, suspending some apparently trivial article upon the boughs of a sacred tree, flinging pellets of chewed paper or stones at sacred images and cairns, and attaching rags, writings, and other things to the temples. On the Congo the practice is that of driving a nail into an idol, in the Breton manner. It cannot be doubted that the purpose and origin of all these customs are identical, and that an explanation of one will explain all.

After dismissing many plausible suggestions as inadequate, Mr. Hartland proceeds to give his own explanation:—

I venture to submit that the practices of throwing pins into wells, of tying rags on bushes and trees, of driving nails into trees and stocks, and the analogous practices throughout the Old World, are to be interpreted as acts of ceremonial union with the spirit identified with well, with tree, or stock. In course of time, as the real intention of the rite has been forgotten, it has been resorted to (notably in Christian countries) chiefly for the cure of diseases, and the meaning has been overlaid by the idea of the transfer of the disease. This idea belongs to the same category as that of the union by means of the nail or the rag with divinity, but apparently to a somewhat later stratum of thought.

So the crooked pin that falls to the bottom of the well is a hook that links the silly boy or girl watching it with the perennial and ubiquitous quest of humanity after unity with the Divine!

THE WONDERS OF HINDU MAGIC.

DR. HEINRICH HENSOLDT, writing in the December *Arena*, is responsible for several most marvellous stories of Hindu magic. He prefaces his narrative with a suggested explanation. The Hindus have, as a race, a speciality for speculative philosophy of the intuitive order. One of their earliest triumphs was, he maintains, the discovery of the psychic force we call hypnotism. As an Oriental traveller and student he concludes that Hindu adepts have "brought hypnotism to such a degree of perfection that, while under its influence, our senses are no longer a criterion of the reality around us, but can be made to deceive us in a manner which is perfectly amazing."

This esoteric knowledge is kept a profound secret; for though exactly the same marvels have been wrought for thousands of years, they still excite the same surprise. They are wrought in the open, in the light of day, with bared arms and limbs, without any visible hiding-place for apparatus.

THE MIRACULOUS MANGO-TREE.

The Yoghis and Rishis are the highest orders of Oriental magician. They absolutely refuse payment. They "are religious enthusiasts in the first instance, and adepts of a higher science in the second." They perform miracles merely to gain the popular ear for their religious message. Except raising the dead, not one of the miracles recorded in the New Testament is "half so wonderful as the feats performed by the average Yogi." Dr. Hensoldt goes on to describe how he saw, "in the centre of one of the largest squares in Agra," a Yogi plant a mango—"an edible tropical fruit about the size of a large pear, growing on a tree which reaches a height of from forty to one hundred and twenty feet":—

The Yogi dug a hole in the ground, about six inches deep, placed the mango in it, and covered it with earth . . . I was startled to see, in the air above the spot where the mango had been buried, the form of a large tree, at first rather indistinctly presenting, as it were, more hazy outlines, but becoming visibly more distinct, until at length there stood out as natural a tree as ever I had seen in my life—a mango tree about fifty feet high, and in full foliage, with mangos on it. All this happened within five minutes of the burying of the fruit . . . And yet there was something strange about this tree . . . a weird rigidity, not one leaf moving in the breeze. . . . Another curious feature I noticed—the leaves seemed to obscure the sun's rays, and yet . . . it was a tree without a shadow.

SCALING A SHADOW TREE.

As he approached it, it faded, but grew clear again as he receded to his original position; but on his retreating beyond that point it again faded. "Each individual saw the tree only from the place where he stood." Two English officers not present from the commencement saw nothing at all. Then the Yogi preached—so absorbingly that Dr. Hensoldt "seemed to forget time and space." He consequently did not notice the disappearance of the tree. When the Yogi ceased speaking, the tree had gone. Then he dug up the mango he had buried.

This mango feat he saw five times. Once in a Kashmir valley he saw it done by a certain Ram Surash, a Rishi from Thibet.

The mango tree which this Rishi produced did not vanish in proportion as I approached it, but retained its full realism, and I not only touched it, but actually climbed several feet up its stem.

CLIMBING UP AN UNSUPPORTED ROPE.

Before the palace of the Guicowar of Baroda, "in the open air and in the broad daylight," Dr. Hensoldt declares

he saw for the first time—he saw it thrice subsequently—the celebrated rope trick. A Yogi, after preaching a "most impressive" sermon, "took a rope about fifteen feet long and perhaps an inch thick."

One end of this rope he held in his left hand, while with the right he threw the other end up in the air. The rope, instead of coming down again, remained suspended, even after the Yogi had removed his other hand, and it seemed to have become as rigid as a pillar. Then the Yogi seized it with both hands, and to my utter amazement, climbed up this rope, suspended all the time, in defiance of gravity, with the lower end at least five feet from the ground. And in proportion as he climbed up it seemed as if the rope was lengthening out indefinitely above him and disappearing beneath him, for he kept on climbing till he was fairly out of sight, and the last I could distinguish was his white turban and a piece of this never-ending rope. Then my eyes could endure the glare of the sky no longer, and when I looked again he was gone.

"The Sphinx on the Sacred Ganges" is, in the writer's opinion, far more mysterious than the Sphinx on Nile.

MATABELE IDEAS OF THE SPIRIT-WORLD.

REV. D. CARNEGIE, who has just published a work entitled "Among the Matabeles," tells in the *Sunday at Home* some interesting facts about their faith and morals.

According to their moral standard, which is low and selfish in the extreme, they believe in right and wrong, in a future state, and in rewards and punishments. It is often said by them that there are good and bad white men, and good and bad black men. Their language contains many words expressive of right and wrong, good and evil, approval for doing good, and punishment for wrong-doing. When a good man dies, according to their idea of goodness, all his relatives and friends come together to cry for him, that is, bewail his death. Every one, man and woman and child, come out of their huts, stamp up and down their yards, wailing and yelling at the pitch of their voice. It is a heart-rending sight, which once seen can never be forgotten.

THE STATE AFTER DEATH.

After death the spirit enters an ox, a snake, a buffalo, or some other wild animal. Talking with the chief one day on this subject, he said that bad men had their abode in the spirit-world right away in the forest in a lonely wilderness, far removed from all people, while those whom they thought good were called back by their wailing and singing relatives at the time of death, to live in and around their former dwelling.

If a man is kicked or horned by an ox or a wild animal, it is the spirit of one of his relatives who had a grudge against him on earth, and now pays him back for some old score or other. In the royal circle a fixed number of pure black oxen are set apart, as retaining the spirits of their ancestors, and on this account they are never slaughtered; the number being replenished when any old ones die.

Mr. Carnegie observes that sacrifices are offered to the spirits of deceased kindred, but for any one to pray to an idol of wood or stone is not known in the land.

Of the "Human Documents" published in *McClure's* for December, the first is a series of portraits of the Editor of the REVIEW OF REVIEWS, representing him at the ages of 10, 11, 18, 22, in prison, in 1890 and at the present time. The Companion Series represents, with a character sketch, Governor Wm. McKinley. Professor Henry Drummond's eulogy of the Boys' Brigade as promotive of "manliness in boys," and a visit to Archdeacon Farrar at home, are among the other chief features.

LABOUR AS KING IN NEW ZEALAND.

If only all our Colonial Governors gave the people of the home country the results of their experience abroad, as the Earl of Onslow has done in his lecture on "State Socialism and Labour Government in Antipodean Britain"—now published in the December number of the *Journal of the Royal Institute*—they would no longer be regarded by even the most penurious Radical as superfluous and expensive ornaments. They would be esteemed as invaluable demonstrators of State-experiments in the theatre of imperial science. Lord Onslow's subject was just the one which we in Great Britain have most need to know about.

State-socialism was adopted in New Zealand—so the lecturer informs us—chiefly owing to the fact that the leaders of both parties, Sir Harry Atkinson and Mr. Ballance, were both State Socialists. The failure of the great strike in 1890 led the labourers to gain an easy victory for their cause at the polls in 1891. One of the returned members was a lamplighter, whom the Town Council had to grant leave of absence to discharge his Parliamentary duties.

THE BOILERMAKER PEER.

To the measures of the Labour majority in the Lower House the Upper House presented a dead wall of opposition. Accordingly—

twelve "peers" selected from the party in power were added to the Legislative Council. Of these four were working men, two composers, a storeman, and a boiler-maker. The story goes that when the telegram announcing His Excellency's appointment of the latter gentleman arrived the new Councillor was at work inside a boiler. At first he believed the voice of the messenger announcing the delivery of so unusual a missive as a telegram, but on becoming convinced of its reality said, "Well, shove it through the hole at the top," and it was under such circumstances that he became aware that in future he would be entitled to the distinction of "Honourable" throughout the British Empire.

But these new "peers" were no mere creatures of the Government. The boilermaker himself, and five other "new creations," were soon found voting against the Government.

VILLAGE SETTLEMENTS FOR THE UNEMPLOYED.

The Labour Ministry began its retrenchments by knocking off ten per cent. of the salary of all servants of the State. A retrenching minister complaining to the captain of the Government Lighthouse steamer that she didn't seem to travel as fast as she used to, was answered, "No, I don't think she does, sir, since you took ten per cent. off the screw." This is the New Zealand scheme of village settlements:—

The land is let for a lease in perpetuity, that is for nine hundred and ninety-nine years, at a rental equal to four per cent. on the value of the land. No rent is payable for the first two years. No man may have more than one hundred acres, and his application is not entertained if it be shown that he possesses land elsewhere in the Colony. When he has built a house on his plot, the Government advances him a sum not exceeding £20 on the security of it, and a further sum not exceeding £50 at the rate of £2 10s. an acre for the first twenty acres cleared and cropped. Upon these advances interest at the rate of 5 per cent. is charged. Married men are given a preference. In the province of Auckland the scheme was inaugurated at a time of great pressure from the unemployed, and it has been extensively tried.

The Government also employs the settlers in the necessary road making and school building.

A CHANCE FOR GENERAL BOOTH.

Up to the present time 900 men in 85 settlements have availed themselves of the provisions of the Act, holding 22,677 acres, an average of 25 acres each man; £24,625 have been advanced; the total amount receivable for rent and interest has been £10,522, of which about £2,000 is in arrear; but the value of the land upon the security of which this advance has been made as improved by the settlers is estimated at £61,699.

Associations of not less than twelve persons may take up land on the same terms in blocks of from 1,000 to 11,000 acres, provided there be not less than one selector for every 200 acres. I pointed out to General Booth that this land law appeared to be specially suited to the purposes of his Over-sea Colony, but considerations of distance and want of funds have hitherto deterred him from attempting it.

PROGRESSIVE LAND NATIONALISATION.

"The resumption of the National Estate" is being effected by a progressive land tax levelled against large estates. Where the owners object to the Government valuation, for purposes of this tax, as too high, the Government buy them out. Lord Onslow thinks this experiment likely to be satisfactory. New Zealand was the first Colony to establish a Labour Department. It dispenses with the contractor on public works. It has abstained for five years from borrowing. Its finances are sound. The Eight Hours a Day is a custom but not a statute in any of the Australian colonies, and is only possible for manufacturers by means of protection. To sum up:—

The State in New Zealand watches over the child at its birth, enforces education, and protects it in adolescence from labour which would overtax its strength, assists to and in some cases supplies work for the labourer, or provides land for his cultivation, co-operates with charity in providing for the deserving and aged poor, enables the thrifty to secure provision for their families at death, and after death undertakes the administration of their property.

Lord Onslow remarks at the close that Labour leaders when in power become imbued with the responsibilities of their position.

A CATHOLIC VIEW OF PROFIT-SHARING.

A SOMEWHAT imperative "plea for the wage-earner" is put forward by Rev. W. J. Simmons in the *Catholic World* for December. The solution for the wage-earner's difficulties is, he holds, to place him on the same footing as the farmer—make him a proprietor like the farmer, at least to the extent of profit-sharing. Let the operatives participate in the proprietorship, and they will become more industrious and virtuous. Their savings would help in excluding foreign capital, which tends to buy up American industries and even American land; for they would be content with a rate of interest lower than would pay foreign investors. The objection that wage-earners are not competent to control as shareholders large industries Father Simmons dismisses as based only on ignorance. The building societies are among the best proofs of the prudence and ability of the workers. Of course there are lazy men and fomenters of trouble. "But with the farmers and wage-earners well provided for and contented, the most intelligent classes of the masses, the steady power, the balance wheel of the nation will be safe." But the capitalist will not easily give up his hold on his capital? Then let him "look to the future and take the initiative in that which sad experience may wrest from him in the end." "The masses are content to labour, but they are no longer willing to be slaves." Profit-sharing has had its birth, is growing, will, probably soon, "form an important element in our political parties." "Make the masses *responsible* or they will destroy."

BRET HARTE'S FIRST BOOK.

A CHARACTERISTIC paper by Mr. Bret Harte in the *Idler* begins by declaring that his "first book" was not his own.

In priority of publication, the first book for which I became responsible, and which probably provoked more criticism than anything I have written since, was a small compilation of Californian poems indited by other hands.

A bookseller of San Francisco asked him to select and edit a volume of poems from those which had already appeared in local newspapers and magazines. The news having got abroad of the forthcoming "compilation of Californian verse," the unfortunate young editor was deluged with newspaper and, finally, manuscript "poetry."

Some of the names appended to them astonished me. Grave, practical business men, sage financiers, fierce speculators, and plodding traders, never before suspected of poetry, or even correct prose, were among the contributors.

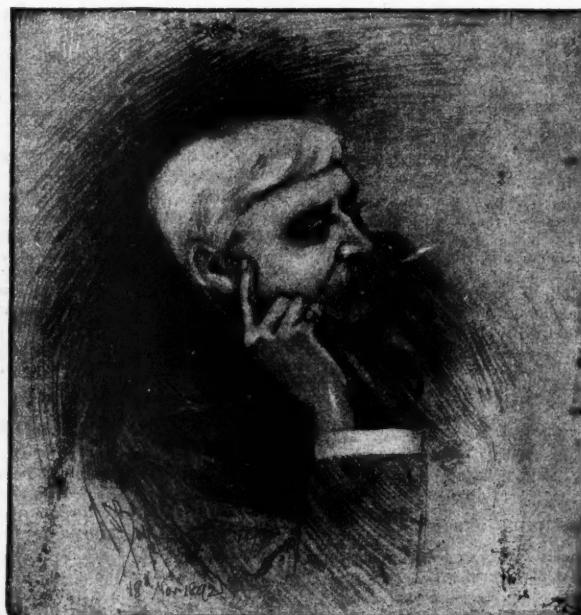
Even a judge handed over—pompously and patronisingly, of course—his metrical effusions. Appalled by the quantity and dismayed by the quality of the verse sent in, the selector at last succeeded in reducing the volume to the requisite bulk.

The chief fun of the sketch is the reproduction of the first "criticisms of the Press." Each newspaper whose pet poet had not been sufficiently honoured in the selection "went for" the luckless editor in the most choice and direct Californian English. "Lop-eared Eastern apprentice"; "imported greenhorn"; "complacent editorial jackass"; "serene ass," were a few of the flattering epithets showered upon him; and the "verse" was labelled variously "hog-wash," "flapdoodle mixture," "slumgullion," etc., etc. The results of the journalistic cannonade were highly satisfactory.

The book sold tremendously on account of this abuse, but I am afraid that the public was disappointed. . . . The editor, who was for two months the most abused man on the Pacific slope, within the year became the editor of its first successful magazine. Even the publisher prospered, and died respected!

The writer is careful to give this "grain of salt": "Where I have been obliged to quote the criticisms from memory, I have, I believe, only softened their asperity."

In the *Zuschauer* of December 15th. there is an interesting critical study of Tschaikowsky's operas, "Eugene Onegin" and "Pique-Dame."



FRANCIS BRET HARTE.
A Sketch from *Life*, by A. S. Boyd.

OLIVE SCHREINER AS FELLOW-TRAVELLER.

"A VOYAGE with Olive Schreiner" from the Cape to Portsmouth is narrated by Rev. R. E. Welsh in the *Young Woman*. He remarks on the strange differences of development in the Schreiner family. The father was a missionary. The mother is now in a Roman Catholic convent. A sister, Mrs. Lewis, and Mr. Theodore Schreiner, Q.C., are "aggressive Christians and redhot temperance advocates"; another brother is a Churchman and schoolmaster at Eastbourne. The authoress of "The African Farm" impressed Mr. Welsh as "the bravest of women and as bright as brave."

Her features are clean-cut and strong, her figure below the average height, her eyes as deep as dark Derwentwater, and capable of storm as well as love. Her voice is buoyant and clear; her face as open as a child's, and as swift in its responsive expression of light and shade, yet marked by reserves of strength and will force. You find in her none of the marks of literary pedantry. . . . She meets you more than half-way in conversation. She draws you out to your best and truest, and is ready to join you whether upon the ground of woman's world, the pleasures of England, or the deep things of Buddha—but you must not rashly refer to her own writings, especially to her "African Farm." Children most of all she loves.

HER RELIGIOUS VIEWS.
She cannot, it appears, write in London:—

It is her beloved Karroo that is charged for her mind with inspiration. . . . She can tell you how as a young girl she used to look on the very weeds and feel intensely that she was one with them, and that she and they were all interposed with the same Universal Soul.

She has a Buddha's pity and love for lone man—and many of Buddha's points of view. Her spirit, also, is largely Christian. I happen to know how deep is her veneration for the Son of Man, though she cannot accept the Church's terms about Him. . . . While I make no pretence to have had Miss Schreiner's secret mind disclosed to me, I venture to think that, since the day when "The African Farm" came from her indignant heart, she has softened both towards God and faith. Browning. I found to my delight, is her master-poet. . . . She is radiant with the outshining of unselfish love. During the voyage her heart was not with the first but with the third class passengers.

Mr. Welsh quotes from a "letter from one of her own blood":—

It is always sweet to me to turn from acrid, censorious strictures to Olive's life-long services of love, her Christ-like consolation of the poor and suffering. Human need of all kinds appeals at once to her deepest feeling, and like our dear Lord she is "touched with compassion."

"AMONG THE FJORDS WITH EDWARD GRIEG."

THIS is the title of an interesting little contribution to the *Woman at Home* for January, by the Rev. W. A. Gray.

Travelling in Norway last summer, Mr. Gray had the good luck to see Ibsen and get a bow from him as he took his morning saunter along the principal street of Christiania; he sailed in the same boat with one of the most famous of Scandinavian pianists; he just missed meeting Jonas Lie; and at Laerdal, an uninviting village, he continued to keep a sharp look-out for celebrity or personal friend.

At last, a guest was seen to glide rapidly into the dining-room at Herr Lindstrom's hotel, and take his seat at the supper-table. The face was one to draw attention, though familiar enough in bust and photograph. But neither bust nor photograph can give any idea of the play of expression, the vivacity of gesture, the whole picturesqueness of air and demeanour that mark the personality of the great master of Scandinavian song, Edward Grieg.

Mr. Gray found an opportunity to accost him, and off went the hat with a courteous Scandinavian sweep. The talk turned first upon Scotland, and Grieg, who speaks English fluently, asked Mr. Gray in what part of Scotland he lived.

"Not very far from the home of your forefathers," was the reply.

Then (said Grieg) you live near Fraserburgh. Alexander Greig, my great-grandfather, who afterwards changed his name into Grieg, emigrated from Fraserburgh last century. I have various ties to Scotland. I have Scotch friends, and my godmother was Scotch. I know something of your Scotch writers too, especially Carlyle. I am fond of reading Carlyle. And I admire Edinburgh. Edinburgh people are very kind. They have asked me repeatedly to visit them and to play, and I would do so willingly if it were not for the sea. Once, some years ago, I crossed from Bergen to Aberdeen. I shall never forget that night of horrors—never!

I admire Scotch music greatly (continued Grieg), and I find a similarity between your Scotch melodies and our Norwegian ones, especially when the sentiment is grave, serious. . . . Every time I visit Jotunheim I pick up something fresh from the peasants and Saeter girls. But a great deal one hears defies transcription—the intervals are so peculiar. Take the scale of C minor; the fourth is often neither F nor F sharp, but something between them. It is all right as the peasants sing it, but let another try, and it is different. These songs are by the peasants themselves. It is all that can be said. The authors are mostly nameless, the origin is largely unknown.

There is no place like Jotunheim for the health, and especially for bracing the nerves (Grieg resumed next morning on the boat). Sometimes I don't sleep well there at first, owing to the rare air; but in time I get accustomed to it, and the sleep comes. I always enjoy Mentone; one has quiet there—quiet to do work.

Then the talk reverted to music. Mr. Gray explained to Grieg that he possessed the copy of a dirge by him in his own handwriting, and that the music had been repeatedly rendered before Scotch and English audiences, and never failed to produce a deep effect.

Ah! (he said) you know "Stille nu." It was written in connection with the death of Welhaven, our national poet, and was sung at the funeral of my father.

Svensden is a great man. His music is Norsk, and some of it is grand, *magnifique*. Do you know his arrangement of the old air, "Ifjor gjaett' e Gjeitinn" ("Last year I tended the goats")? The effect of it depends upon the time; it must be taken very slowly.

Fourteen years ago, on my birthday, there was a family

feast. I had at that time a cottage in Hardanger, and the guests gathered there, Ole Bull, then an old man, being one of them. The melody was a great favourite of his, and that afternoon we played it; he with his violin, which I accompanied on the piano, using Svensden's arrangement. How pleased the peasants were! They gathered from the fields and cottages, and took their stand near the house to listen.

Here a diversion occurred in the increasing grandeur of the scenery. Never surely were such wealth and variety of colour brought together in a single bewitching scene. Grieg was enjoying it to the full. He moved rapidly from one point of view to another. Now he was at this side of the boat, now he was at that. Then he said:—

I think this is the best of the fjords. Here you have Norway concentrated, all that is characteristic of its scenery brought together. German critics find fault with my music on the ground that I don't sufficiently follow up any one special idea. But those who want to understand my compositions must know Norway, and see pictures like the pictures we have here.

"Look, look," he added quickly, bending over the boat and pointing down to the water beneath. The wave had caught the reflection of a peculiarly brilliant bit of colouring, and rock, tree, grass, and blue sky went whirling and chasing each other, like the revolving tints of a kaleidoscope. The whistle sounded for Gudvangen, and Grieg, extending his grey hat at arm's length, bade Mr. Gray a friendly farewell, and soon became a retreating figure.

GRIEG ON SCHUMANN.

A NOTABLE feature of the *Century Magazine* is a series of articles on the great composers by prominent musicians of the day. Why the music magazines never attempt anything of the kind, instead of the scrappy articles and paragraphs which make up their pages, is a mystery. The January number of the *Century* has an excellent and sympathetic article on Schumann by Edward Grieg, from which it is almost impossible to quote except in its entirety. Here, however, are one or two ideas:—

Schumann has never ostentatiously summoned any body of adherents. He has been a comet without a tail, but, for all that, one of the most remarkable comets in the firmament of art. Mendelssohn received, as it were, more than his due of admiration in advance; Schumann less than his due. Posteriority had to balance their accounts. . . . In conjunction with Chopin and Liszt, Schumann dominates at this time the whole literature of the piano. In orchestral compositions Mendelssohn still maintains his position, while Schumann has taken a place at his side as his equal.

Grieg brings a grave charge against Wagner. In 1879 an article appeared in the *Bayreuther Blätter* on Schumann's music. It was signed "Joseph Rubinstein," but it is an open secret that the article was inspired by Wagner. In it Wagner treats with the greatest contempt the very greatest qualities of Schumann. Wagner, the artist, was as one-sided as he was great. Schumann was anything but one-sided. Mendelssohn's horizon, too, was too contracted to enable him to see Schumann as the man he was, and in his letters he does not once refer to Schumann or his art. Grieg concludes:—

Schumann, Mendelssohn, and Wagner stand in a peculiar relation of reciprocity to each other. Each has either sought to be influenced by the other, or purposely sought to avoid being influenced. Each owes the other much, both positively and negatively. Whatever his imperfections, Schumann is yet one of the princes of art; like Luther, a real German spirit, in whom all the virtues and all the faults of the Germans are in the grandest way united, so that one may say that he personally represents the wonderful Germany.

WOMEN AND JEWELS IN SIAM.

THE *Leisure Hour* gives some interesting particulars about the present King of Siam. His palace is a walled city within a city. Inside the palace walls are never less than a thousand armed men, and since the troubles with France, that number has been greatly increased. But to the innermost arcana of the palace no European man has ever penetrated.

In it are 4000 women and one man. That man is the king. The jewels contained in this fairy palace are of fabulous worth. The First Queen possesses a huge safe, made by a London firm, filled with jewellery of untold value; the Second Queen owns a scarcely inferior assortment, while the jewel repository of the king is said to occupy the entire wall space of the royal bed-cham-



THE SUPREME QUEEN OF SIAM.

(From a photograph by F. Chit, of Bangkok.)

ber. Yet in spite of gems and bijouterie, the lot of woman in Siam is not a happy one. The poorer women "are the beasts of burden and the tillers of the soil, the hewers of wood, and drawers of water. Their lazy husbands sleep while the wretched wives cultivate the paddy-fields." And as for the woman in the royal harem, her life is "a blank, which will end only with herself."

She does everything by rote, parrot-like. Her very children are taken from her at perhaps six years old, and the chances are much against her ever seeing them again. They are lost to her the same as she has been lost to her parents years ago.

THE new number of the *Quarterly Illustrator* inaugurates the second year of its existence, and contains a great variety of illustrations, and articles on illustrating and other art topics. A "Photographic Appendix" is a new feature. The whole review is excellently got up, and is remarkably cheap.

ENGLISH GLIMPSES OF CHINESE POETRY.

A DELIGHTFUL article by Mr. H. A. Giles on "Chinese Poetry in English Verse" appears in the *Nineteenth Century*. He begins by reminding us that "for many centuries the Chinese nation has closely cultivated the poetic art, and still turns out annually more poetry than all the rest of the world put together." "All modern Chinese statesmen are poets more or less," though "poets, properly so-called, are not to be found in China at the present day." The Chinese word for poet is a "wind man"—man of the afflatus. The charm of the article consists in Mr. Giles' rendering of Chinese poems, as may be seen from one or two selected from the profusion with which he has favoured us.

Mr. Giles' selections are from poets belonging to what he calls the Augustan age of Chinese literature; roughly, from 600 to 900 A.D. As his examples suggest:—

I love to seek a quiet nook,
And some old volumes bring,
Where I can see the wild flowers bloom,
And hear the birds in spring.

Solitude among the Hills.

The birds have all flown to their roost in the tree,
The last cloud has just floated lazily by;
But we never tire of each other, nor we,
As we sit there together—the mountains and I.

At the Top of a Pagoda.

Upon this tall pagoda's peak
My hands can nigh the stars enclose;
I dare not raise my voice to speak,
For fear of startling God's repose.

It is pleasant to know that "Just as the Confucian Canon is absolutely free from impure word or thought of any kind, so in the same sense is the great bulk of Chinese poetry equally without reproach." Not that the poets could not enjoy convivial joys:—

Let him whose fortune brings him wine
Get tipsy while he may;
For no man, when the long night comes,
Can take one drop away!

Chinese poems are never very long. At the public examinations of the present day the limit is twelve lines of five words to each—another instance of the practical character of the Chinese people. If a man cannot say all he has to say worth hearing in twelve lines, he is no longer wanted as a poet in China.

THE December issue of the *Journal des Economistes* is an exceptionally interesting number. It contains articles on "Arnold Toynbee and the Economic Movement in England," "State Socialism under Napoleon III.," "The Living Wage," etc.

SIGNOR ETTORE SOCCI, member of the Italian Parliament, writes in the *Humanitarian* to propose that on the occasion of the Twenty-fifth Anniversary (1895) of the restitution of Rome to Italy, and the fall of the Pope's temporal power, there be held an International Woman's Congress in Rome, for the furtherance of the woman's cause. He thinks the idea ought to take root in Italy, "where respect for woman has been in all times a religion." He has "not the slightest doubt that all Italians will welcome, with their usual courtesy, a Woman's Congress in Rome; and will do all in their power to assist the distinguished women who would come from England and all parts of the world, to Rome, the birthplace of civil law, to claim their rights."

OLD AND NEW EPIDEMICS.

As sub-title to "Studies in Hygiene" M. A. Proust discusses in the *Revue des Deux Mondes* the many old and new epidemics which have from time to time devastated the world. As is perhaps natural, the first contagious disease he attacks is the influenza, which he declares to have first come from St. Petersburg and Moscow, rapidly reaching Odessa, Stockholm, Varsovia—all towns in direct communication with the two great Russian cities. It has been conclusively proved, says M. Proust, that where civil communications are cut off, the influenza ceases. On the vexed question as to whether influenza is catching in the ordinary sense of the word, M. Proust's evidence seems to be decisive, for he quotes the town of Frontignon, where the arrival of one person from Paris served to infect the town; and, to cite a still more curious fact, it seems that out of the four hundred lighthouse-keepers which inhabit the seventy-seven lighthouses placed on the coasts of Great Britain, only eight caught the epidemic, and those eight had each been exposed to distinct contagion.

SMALLPOX.

Smallpox, declares M. Proust, seems to have been unknown among the Greeks and Romans, though in China and India there are traces of the dread disease 1,200 years before Christ. The Saracens brought smallpox to Europe in the sixth century, and Gregory of Tours wrote down the first known description of its symptoms. In the seventeenth century smallpox was more dreaded than the Black Death. When the infection was brought to countries where the plague had been hitherto unknown, the result was terrible. In Mexico alone were carried off three and a half millions; and the Inquisition, Spanish invasion, alcohol, and sword altogether did not contribute to the destruction of the native population of North and South America so much as did the smallpox.

TYPHUS.

The history of typhus is specially curious. The first description of this fever was written by Fracastor, and the first serious epidemic of it ravaged the army of Lautrec when encamping near Naples. In Europe, Ireland, and Silesia are the birthplace and home of typhus, and wherever the Irish emigrant has gone there typhus has followed. To Silesia is due the prevalence of the disease in Eastern Prussia, Sweden, and Denmark. Typhus, it seems, is terribly catching, doctors and nurses fall more easily a victim in devotion to their patients than in any other infectious disease. In the Crimea out of 450 medical men 58 died of typhus. Typhus, said Professor Virchow, is the punishment which nations draw down on themselves by their ignorance and their indifference. During the last fifteen years the pest has come no nearer Europe than Bagdad, but the general opinion of the medical faculty seems to be that every care should be taken, for in many Indian provinces, in Tonkin, and in China, this disease seems indigenous to the soil.

In Europe, the country most afflicted with yellow fever is Spain, and in certain towns one-fifth of the population disappeared through an outbreak of the malady.

CHOLERA.

From an exhaustive study of the causes which lead to outbreaks of cholera, M. Proust declares that there is no doubt that the disease follows certain determined routes, and he points out that the quicker the modes of communication between certain places the quicker the epidemic travels too, and he attributes the late prevalence of cholera in Europe partly to the Russian conquest of Turkestan. The epidemic of 1891 to 1892 took six

months to travel from Afghanistan to the Caspian Sea, whilst the epidemics which occurred at the beginning of the century took years following the same road.

The worst epidemic of cholera which has taken place this century occurred at Mecca. It is almost impossible to verify the lists of deaths; 40,000 are spoken of as the number, and few of the pilgrims journeying to the holy city returned home. M. Proust sums up his article by declaring that on all the great Eastern railway lines should be established sanitary stations, where both preventive and curative measures could be applied by a thoroughly efficient staff of nurses and medical men.

THE MAIN POINTS IN AN ATHLETE.

SIR BENJAMIN WARD RICHARDSON furnishes the readers of *Longman's* with much sound advice concerning "the athletic life." He reckons the life to run from eighteen to thirty-six years of age, and strongly discountenances any attempt to extend these limits. He holds that all who are healthy can, under training, become athletes—women as well as men. The Greek school fully granted this of women; but the Jewish teaching, which ruled later civilisation, and "went against woman," discouraged the belief. He quotes from "a champion of the Thames"—a distinguished trainer—the four "essential characteristics of a sound athlete—Precision, Decision, Presence of Mind, Endurance."

WHAT IS WILL?

He tells of a tight-rope expert who confessed that if anything would affect his presence of mind in the practice of his art, it would be the comments of the crowd—

"and nothing so much as the cry of fear of a child." "Fear is catching," I observed. "Nothing so catching as fear, and when once it is caught—well, you may consider it all over. No man in peril ever, by his own wise efforts, rises out of fear."

This same tight-rope walker once rather bowled Sir Benjamin over by asking him, "What is will?" Ill with lumbago, unable to stand or bend, he had "summoned up his will," forced himself to traverse the rope several times, once wheeling a barrow—according to engagement—only, after his task, to be carried back to bed "as stiff as a frozen frog"; and he wanted the doctor "as a physiologist" to explain what will is. This and other facts led Sir Benjamin to put mental endurance before physical. He attributes Weston's wonderful success in his walking feats to "mental endurance," apart from which he was only "an ordinarily strong man of middle age."

ESSENTIALS IN TRAINING.

For training Sir Benjamin has four specifics:—"Abstinence from hurtful things. Regular and good habits. Calmness of temper. Laudable ambition." He demands along with "all good trainers and all good competitors," as "absolutely necessary," abstinence from alcohol. He also forbids tobacco smoking. Gambling is "fatal to body as well as mind."

Oatmeal porridge and eggs with toast make a good breakfast; a mutton-chop or a beef-steak, with a light quantity of vegetables and some fruit, make an efficient dinner; and, avoiding tea, or exchanging that for a cup of milk, a dish of whole wheatmeal porridge for supper suffices. These, in my experience, form as good a diet rôle as can be devised for men in active athletic work.

Three or four meals a day; four or three hours apart; seven hours' sleep; "early to bed, and early to rise" are among the other things commended.

THE TRUE STORY OF "LITTLE LORD FAUNTLEROY."

MRS. HODGSON BURNETT tells us, in the *Ladies' Home Journal* for December and January, how "Little Lord Fauntleroy" really occurred, or how a very real little boy became an ideal one. She writes:—

I, who am not at all a far-sighted person, was completely taken in by him. I saw nothing to warrant in the slightest degree any suspicion that he had descended to earth with practical intentions, that he furtively cherished plans of making himself into the small hero of a book, the picturesque subject of illustrations, the inspiration of a fashion in costume, the very *jeune premier* in a play over which people in two continents would laugh and cry.

Perhaps, in periods before he introduced himself to his family that morning of April 5, 1876, in a certain house in Paris, he may have known all this, and laid out his little plans with adroitness and deliberation; but when I first examined him carefully as he lay on my arm, looking extremely harmless and extremely fast asleep in his extremely long nightgown, he did not bear at all the aspect of a crafty and designing person—he only looked warm and comfortable, and quite resigned to his situation.

He was a quite unromantic little person; but somehow we always felt that he had a tiny character of his own, and somehow it was always an amusing little character, and one's natural tendency was to view him in rather a jocular light.

In the first place, he had always been thought of as a little girl . . . "This habit you have contracted of being a little boy," his mamma said to him, "is most inconvenient. Your name was to be Vivien. 'Vivien' is early English and picturesque and full of colour; Vivian, which is a boy's name, I don't think so much of."

From his first hour his actions seemed regulated by the peaceful resolve never to be in the way, and never to make any one uncomfortable. The unvarying serenity with which he devoted himself to absorbing as much nourishment as his small system would hold, and then sleeping sweetly for hours and most artistically assimilating it, was quite touching.

The unflinchingness with which he applied himself to the fine art of infant fascination was really worth reflecting upon. He did not obtrude upon us any ostentatiously novel attractions. He merely applied himself to giving his family the most superior specimens of the meritorious qualities his tender age was entitled to.

He had not seemed to regret being born in Paris, but he seemed agreeably impressed by America when he was taken there at the age of six weeks. One morning, before he was three years old, he trotted into the dining-room with a beautifully preoccupied expression, evidently on business thoughts intent. The breakfast was over, but his mamma was still sitting at the table reading. "What does mamma's baby want?" she asked. He looked at her with an air of sweet good faith, and secured the bread, tucking it in all its dignity of proportion under the very shortest possible arm. "Lady," he said—"lady, font door, want b'ead." And he trotted off with a simple security in the sense of doing the right and only admissible thing, which it was reprobate to behold.

Standing upon the top step was an exceedingly dilapidated and disreputable little negro girl, with an exceedingly dirty and broken basket on her arm. He dropped the loaf into her basket with sweet friendliness. "B'ead, lady," he said, and turned to smile at his approaching mamma with the confidence of a two-year-old angel. "Lady, b'ead," he remarked succinctly, and the situation was explained.

In the drawing-room, in full war paint of white frock and big bash, he was the spirit of innocent and friendly hospitality; in the nursery he was a brilliant entertainment; below stairs, he was the admiration and delight of the domestics.

While assisting in the making of pudding he was lavish in the bestowal of useful knowledge. Intimate association and converse with him had revealed to his mamma that there

was no historical, geographical, or scientific fact which might not be impressed upon him in story form, and fill him with rapture. Monsoons and typhoons, and the crossing of the Great Desert on camels he found absorbing; the adventures of Romulus and Remus and their good wolf, and the founding of Rome held him spellbound. He found the vestal virgins and their task of keeping up the sacred fires in the temple sufficiently interesting to be made into a species of dramatic entertainment during his third year. It was his habit to creep out of his crib very early in the morning, and entertain himself agreeably in the nursery until other people got up. One morning his mamma, lying in her room, which opened into the nursery, heard a suspicious sound of unlawful poking at the fire.

"Vivian," said his anxious parent, "you are not allowed to touch the fire."

"Don't you know," he said, with an air of lenient remonstrance, "don't you *know* I's a westal wigin?"

HIDDEN POWERS OF HYPNOTISM.

HYPNOTISM forms the theme of three articles in the December *Arena*. Mr. Stinson Jarvis begins a series of papers on "The Ascent of Life." He considers that with the knowledge of mesmerism and its extensions, "all life becomes one marvellous uniformity." "Its human hour is but a stage" in the development of life as a whole. He finds mesmerism or hypnotism everywhere, from the drawing-room game of will-power to commanders of men like Cæsar, Bonaparte, and Bismarck.

In business, in preaching, in the social life, and throughout the animal kingdom it is everywhere present. We are all mesmerisers; though the majorities are better adapted, through comparative weakness of individuality, to be patients rather than performers.

SEEING THE WORLD WITHOUT TRAVEL.

He tells how he became aware of its power. He "willed" a clerk to write or stop writing, and found him answer to his unuttered will. When he had succeeded in putting another patient into a clairvoyant state, he claimed from her utterances to have "proved beyond the possibility of a doubt the existence of a soul."

In early boyhood I was much taxed by that biblical story of Christ being taken to an exceedingly high mountain by the devil and being shown all the kingdoms of the earth. But now I found that I could do something similar myself. My patients were almost as pleased as if I had taken them bodily to the foreign scenes . . . When an experimenter shows a suitable patient "all the kingdoms of the earth," it is not necessary for him to be the devil—but merely acquainted with some powers which all men possess, though ignorantly.

The work of professional clairvoyantes he has tested and found to be "always unreliable, but not always incorrect."

A CURE FOR BAD TEMPER.

"The practical application of hypnotism in modern medicine" is urged by Dr. J. R. Cocke. He quotes from his professional practice cases of cure by hypnotism of delirium, insanity, kleptomania, chronic alcoholism, and "two cases of excessive irritability of temper!" It is a dangerous weapon, especially when employed on patients tending to religious mania or abnormal egotism. Children from seven to fourteen years are most susceptible. Dr. Cocke's experience does not support the common idea that "nervous and hysterical persons could be more easily hypnotised than those of a stolid and phlegmatic temperament." He sees in hypnotism the promise of as great a blessing to the sick as was opium some centuries ago. "It may prove one of the grandest monuments of our present civilisation." The third paper—on Hindu magic—is noticed elsewhere.

THE "RUSH TO THE TOWNS" A MYTH.

All persons having to deal with the social problems of our great cities would do well to lay to heart the impressive statistics compiled by Mr. Edwin Cannan in his *National Review* article on "The Decline of Urban Immigration." His pages simply bristle with facts and comments of the most instructive order. Here are some compendious tables:—

GAINS AND LOSSES BY MIGRATION.					
	1851-60.	1861-70.	1871-80.	1881-90.	
LONDON	+ 245,679	+ 256,791	+ 302,121	+ 158,623	

EIGHT GREAT TOWNS.

Manchester	+ 32,073	+ 31,754	+ 49,913	+ 17,725	
Liverpool	+ 67,751	+ 55,088	+ 48,351	+ 22,237	
Birmingham	+ 40,242	+ 22,220	+ 21,147	+ 7,935	
Leeds	+ 11,090	+ 20,734	+ 6,763	+ 15,489	
Sheffield	+ 26,161	+ 26,647	+ 4,389	+ 2,170	
Bradford	- 11,723	+ 32,774	+ 13,712	+ 2,069	
Newcastle	+ 17,291	+ 15,439	+ 6,612	+ 27,572	
Bristol	+ 1,232	+ 17,505	+ 7,034	+ 6,912	
Total	+ 184,057	+ 222,161	+ 157,921	+ 23,803	

FIVE MANUFACTURING DISTRICTS.

22 Lancashire Unions and Stockport	+ 49,076	+ 19,056	+ 135,310	+ 43,749	
8 West Riding Unions	- 14,458	+ 31,912	+ 21,241	+ 13,864	
Cleveland and the Tees District	+ 27,353	+ 51,195	+ 21,665	- 171	
The Potteries	+ 7,890	+ 8,299	- 12,261	+ 9,454	
The Black Country	+ 16,030	- 43,493	- 45,692	- 44,434	
Total	+ 85,891	+ 66,969	+ 120,263	- 24,174	

SEVENTEEN MINOR TOWNS.

Total	+ 97,829	+ 74,380	+ 115,113	+ 81,112	
IN ALL THESE TOWNS AND DISTRICTS COMBINED.					
Grand Total	+ 613,456	+ 620,301	+ 695,418	+ 241,764	

Thus, instead of an increasing rush to the towns, there has been a drop of 450,000 during the last census-decade! Mr. Cannan concludes with the reflection:—

The superior healthiness of the modern town enables it to increase its population very rapidly, simply by the excess of births over deaths, and it seems highly probable that in the future our great towns will be regarded as the cradle rather than the grave of population.

HOW TO SECURE SANITARY HOUSES.

A SCHEME of Sanitary Insurance is put forward in the *Nineteenth Century* by Dr. G. W. Steeves. He proposes that any city or district may organise for itself a sanitary protective and insurance association with these aims:—

1. To examine into the sanitary condition of any building previous to tenancy, or after, and of affording skilled advice on sanitary matters or appliances, either on existing premises or on the plans of proposed arrangements of new buildings.
2. To issue certificates respecting the sanitary condition of dwelling-houses and buildings.
3. To provide the means by which a cleanly and wholesome state of the sanitary arrangements of a house would be maintained.
4. The sanitary registration [and classification] of dwellings.
5. The insurance of buildings against a defective sanitary condition This means that [the dwelling] is to be kept in sanitary repair by the association, in consideration of an annual premium paid by owner, tenant, or both.

Dr. Steeves considers that houses require to be sanitarily examined "three times a year at least."

HOW TO SAVE THE HOUSE OF LORDS.

"AN EXTREME RADICAL'S" SCHEME.

MR. ALFRED RUSSELL WALLACE, careful to describe himself as "an extreme Radical," instructs the readers of the *Contemporary Review* "how to preserve the House of Lords." Abolition appears to him to be scarcely practicable. He propounds a scheme which, in many of its features, is more attractive than most of the plans recently broached for "mending" the Second Chamber. He would, to begin with, abolish the hereditary right to legislate, and would exclude the bishops. His constructive programme may be summarised as follows:—

(1) The limitation of the number of members in the new House of Lords to about two hundred—a figure fixed by the number (100) of the counties of the United Kingdom: see (5).

(2) The extension of the range of choice to knights and baronets.

(3) All titular honours in future to be granted for life, and only in recognition of distinguished merit—the hereditary peers to continue at all events for the present.

(4) An age qualification of about forty years.

(5) Representation of counties as units, by two members of each, with possible provision for the admission of two representatives of each of our self-governing Colonies, those chosen also receiving titular honours, as a step to the complete federation of the Empire.

(6) The constituency to consist of all the members of the County, District, Town, and Parish Councils in each county.

All peers to be eligible for election in any county; no canvassing to be allowed; election possibly by post.

MR. MASSINGHAM ON MR. BALFOUR.

The Young Man opens with a character sketch of Mr. A. J. Balfour, by Mr. Massingham, who writes rather from distant observation than from personal acquaintance. He pronounces Mr. Balfour to be intellectually "fully equipped for the Premiership," and he predicts that "when that moment arrives, he will be the most popular Tory Minister that England has ever known." More strongly than either Mr. Chamberlain or Lord Randolph Churchill he "appeals to the permanent temper of middle-class Englishmen." He has what they have not—"a philosophy of life." Save for his Conservative upbringings, nature would turn him into "a very good substitute for a philosophical Radical."

But he is intolerant of new ideas . . . No great plunges, no signal adventures, will be undertaken by the Tories while Mr. Balfour leads them. There will be concessions and compromises. There will be friendly advances on points which do not give away the main stronghold. But the attitude towards modern democracy, shaping itself more and more in the direction of Socialism, will, so far as Mr. Balfour is concerned, be cold.

Mr. Balfour's defects as a practical statesman . . . spring perhaps from a certain languor of intellectual fibre which answers to the dreamy thoughtfulness of expression, the lack of tautness and energy in the narrow, willowy figure. . . I do not think he gets up his cases with much exactness; but he has something of "Dizzy's" power of happy generalisation, of seizing the right fact and developing it with curious felicity of phrase. . . . He has lived too much with the serene gods of English life. He knows the sentiments of the stalls, but he is out of touch with the gallery.

PROFESSOR WELLHAUSEN contributes to the *New World* an article on the Babylonian Exile, in which readers of his other writings will not find anything strikingly new. He urges that "with greater justice than Ezekiel, may Jeremiah and the unknown author of *Isaiah xl.-lxvi.* be considered the spiritual fathers of the New Jerusalem."

SHELLEY IN SOME NEW LIGHTS.

MR. WILLIAM GRAHAM brings his "Chats with Jane Clermont,"—the lady whose relations with Byron and Shelley are notorious,—to a conclusion in the *Nineteenth Century* for this month. The conversations, which are full of interest to all students of the two poets, took place shortly before the old lady's death in 1879.

"A VERY GOOD BUSINESS MAN."

Speaking of Shelley's bequest of £12,000 to her, she remarked:—

Shelley was a very good business man. It is, of course, the fashion to consider him as a being quite too ethereal to care for mundane matters; in point of fact, a kind of inspired idiot. But that is entirely a mistake. No one could be more practical than Shelley, if he liked. He had a most logical mind, and was, perhaps, the first classical scholar in Europe, of his time . . .

"I can imagine Shelley," I said, "almost like a pretty girl himself."

She replied indignantly, "Not at all; there was no lack of manliness about Shelley. He was utterly without any sense of fear; always in the open air, yachting, or taking strong physical exertion. He was the finest walker of any man of the Byron-Shelley clique, and could tire out almost any of the others." . . .

DID HE SMOKE?

I once asked Madame Clermont whether Byron or Shelley smoked.

"Shelley," she said, "never did. Byron at one time, when I first knew him, was a great smoker, but afterwards abandoned the habit almost altogether. On rare occasions, however, he would renew it, and when he did it was usually to excess."

BYRON AND SHELLEY'S ESTIMATE OF WOMEN.

Madame Clermont thus contrasted the attitude of the two poets:—

"Byron and Shelley were as far asunder as can be imagined in their estimate of women. Byron considered them as men's inferiors; he held an absolutely Oriental view of women. He was fond of saying that he did not think they had any right at the table with men, and ought to be shut up in seraglios, as they are in the East." . . .

"Shelley had an irresistible attraction for all women; his nature was so pure and noble; the tone of his poetry whenever a woman is mentioned is of an almost unearthly purity. Instead of holding with Byron that woman is inferior to man, he looked up to woman as something higher and nobler."

LORD ROBERTS ON THE DANGERS OF INDIA.

The *Scottish Geographical Magazine* for December publishes Lord Roberts' lecture on "India Past and Present," and appends an instructive series of maps which show at a glance the extension of British dominion in India. In concluding his historical review, Lord Roberts thus enumerates the three principal dangers of that Empire along with the corresponding safeguards:—

First, the danger of our line of communication between it and the United Kingdom being interrupted. Our safeguard against this danger is our naval supremacy.

The second danger is that of internal disaffection. This can best be guarded against by (a) a sufficiency of British soldiers. (b) Defensive precautions, more particularly in the matter of interior communications. (c) A properly organised Native army. (d) A system of promotion in the civil and military administration which will ensure men of resolution, insight, and activity being selected for the more important posts; and, last but not least, (e) doing all in our power to gain the confidence of the people, and to imbue them with a belief in our will and ability to maintain our supremacy in India.

The third danger is that of intrigue or open aggression on the north-west of India, and against this the only protection is a friendly, but at the same time determined and consistent, policy in our dealings with Afghanistan, a well-disciplined and mobile army in India, and a Home army capable of supplying the reinforcements of British troops which India would require in the event of war.

SHALL WE VIVISECT THE MURDERER?

DR. J. S. PYLE inquires in the *American Journal of Politics* for December, "Should Capital Criminals be turned over to the experimental physiologist?" He wants—of course only in the interest of science—to know the *modus operandi* of the mental processes. He wants to lift the human skull, to see and test the human brain at work. He wants to learn how certain electrical and other experiments tried on the living nerve cells will affect consciousness, and he does not see why criminals condemned to death should not be turned to such highly scientific account.

"THE SECRET REGIONS OF CEREBRAL ACTION."

It is certain that experimental work upon the seats of human consciousness will assist us materially in an exposition of the subject. No other method of study or investigation will ever penetrate the secret regions of cerebral action and disclose the capacity and functional limits of the phosphorised protein matter constituting the cerebral nerve cells. Under the influence of stimulus, in the form of a mild electric current, the cells can be made to repeat their official work and reproduce in consciousness the direct result of their operations. From this it would appear possible, if a systematic course of topographical studies was conducted, to construct a model of the whole cerebral mass functioning. The region of the understanding could be examined, passions influenced, memory of forgotten things restored, and, in a word, the whole realm of the conscious ego explored. This would establish a definite localisation of centres of cerebration and possibly settle the much disputed question of an intelligence other than the ultimate product of nerve change.

"NEED NOT BE THE LEAST UNPLEASANT."

It is plain, if we are to make any great headway in such investigation, our inquiry must be addressed to consciousness. The ego must be interrogated and made to locate the operations of all its integral parts. The stimulus will have to be applied when the individual subjected to the examination is in a perfectly lucid state of mind, and an application need not be the least unpleasant. To secure co-operation and carry out the experiment successfully the condemned would be instructed with the nature of the work, assured that no torture would be instituted; that the preparation of removing a piece of the skull and cerebral membranes should take place when under the influence of an anaesthetic; and, while he would be allowed to regain consciousness to be interrogated, that no pain would be occasioned thereby; lastly, that his death should occur when in a profound sleep. This would, it would seem, remove the appearance of revenge and barbarity, and convert such an occasion into one of real utility, both socially and scientifically.

MADAME E.-S. LANTZ, who edits the *Amarante*, and who devotes her life to the education of girls, apologises in the December number for some slight unpunctuality in the recent issue of the magazine. All the cares and details of editorship and management lie on her shoulders, and it is no wonder that illness should have somewhat delayed the publication during the autumn months. The December number contains several interesting articles, and several eminent French writers have promised their works for the new year. The magazine is one to recommend to girls and others desirous of reading and studying French.

REORGANISING BRITISH METHODISM.

EPISCOPACY IN SIGHT?

THE Wesleyans are apparently going in for great changes. Their traditional immobility has of late given place to an accelerating rush of reform. The latest project is said to involve the most important development in British Methodism during the last hundred years. Mr. Percy W. Bunting in the *Review of the Churches* thus describes it:—

A startling plan has just been proposed by Dr. Rigg for the reorganisation of the Methodist districts. It has for years been thought that if the chairmen of the districts—thirty-five in number—could be relieved from circuit work, and allowed to devote all their time to the duties of their office, the stimulating effort in the Church would be very great; but such an arrangement would be very expensive. At the same time some of the districts are too small to require the undivided attention of an able man. Dr. Rigg's scheme attempts to meet these difficulties, while giving effect to the principle of devoting men specially to their superintending work. He proposes to group the districts into thirteen divisions, and place each division under a General Superintendent, who will have no other duties. . . . In effect, the General Superintendent would be the chairman of each of the districts in his division. No doubt the plan, which is very likely to be adopted, as it has passed a committee with very general support, and Dr. Rigg and Mr. Price Hughes are at one about it, will have a very great effect, and give new life to Wesleyan Methodism. The new officers will not be called bishops.

Dr. Lunn, himself now a member of the Methodist Episcopal Church, naturally registers the scheme with undisguised satisfaction. He styles it "a great Methodist Revolution" and an "approximation to episcopal ideals." He also regards it as of special interest to "sympathetic students of reunion developments." But how far this episcopate not yet nascent will propitiate sticklers for the "historic episcopate" is another question. Mr. Bunting, while allowing that the bishop is a good word, is not willing to adopt it yet; for—he is unkind enough to add—"at present in England it connotes too much of the special characteristics of the Anglican Episcopate, too much snobbery, too much personal power, and too little real authority."

OUR LIFEBOAT SYSTEM CONDEMNED.

THE National Lifeboat Institution, "in my judgment, absolutely fails to justify even its existence," is Mr. E. H. Bailey, M.P.'s answer to the title of his article in the *New Review*: "Is Our Lifeboat System Effectual?" Of the number of persons saved during the recent gale, the boats of the Institution saved only one-fifth. "Each life saved by the Institution costs £115." Ordinary fishing-boats do their work at about £1 for each person saved. Then the Institution has the habit of returning as saved "persons who never were in any danger."

Frequently the parson is chairman of the local committee, and sometimes appoints his sidesman as coxswain, and naturally the interests of those fishermen are best looked after who most regularly attend the church. So we have the administration of the lifeboat service given over to the Church of England.

Mr. Bailey refers to three cases—near Thurso Castle, Littlehampton, and Hasbro'—in which lifeboats "practically as good as new," costing £700, had each been sold privately for £7 and replaced by new ones. He advocates the handing over of the Institution (now possessing half a million invested capital and £65,000 a year of subscriptions, etc.), to a Government department, and holds up the United States life-saving service as a good

model. The lifeboat men under naval discipline would then, he urges, form a valuable auxiliary to the coastguard in time of war. He asks for a Royal Commission to thresh out the whole subject.

PLEA FOR CHECKS ON CHANGE OF NAME.

THE Earl of Dundonald argues in the *Nineteenth Century* for some legal "protection for surnames." It appears that the use of surnames in this country, which was rare before the Conquest, was most probably introduced by the Normans and became general under Henry I.

The writer goes on to point out that change of name may at present be effected and notified (1) by Act of Parliament; (2) by licence of the Crown; (3) by deed poll enrolled in Chancery; (4) by public advertisement; (5) in any other manner without formality by which an intention is shown to assume another name. . . . No legal formality is necessary to effect a change of name, and a person's legal status is not thereby affected.

We are reminded that "Percy" is an assumed name for the great house of Northumberland, the original name having been "Smithson," and that "in 1836 Mr. Gladstone and all his family, whose real name up to that time had been Gladstones, applied for and obtained a royal licence to drop the final 's' in their names."

Lord Dundonald complains that, "by the English law there is no right of property in a name, except where it is used in connection with a trade or business," and suggests that some such scheme of legislation as the following seems advisable and necessary:—

I. With regard to change of name. (a) The royal licence should be procured, and some legal formality required, such as enrolment in a public register and publication in the *London Gazette* and local newspapers. (b) Only allowed for adequate reasons. (c) The name to be submitted to and sanctioned by some competent authority. (d) Any person changing his name without complying with the requirements of the law to be punishable by fine or imprisonment.

II. With respect to aliases. Every person who has ever been sentenced by a court of justice to be compelled to enter any alias he or she may assume, and to be fined or imprisoned, to be found under an unregistered alias.

A Brahman at the World's Fair.

MULJI DEVJI VEDANT recounts in the *Asiatic Quarterly*, with quaint humour and directness, his "impressions at the World's Fair." After describing the Forestry Building, the Fishery Building, and so forth, he comes to the Women's Building, and is careful to explain that in it—

we do not see women of different sizes, colours, and form, like fishes in the Fisheries Building, but we see how far woman competes with man in manufactures and fine arts. Though our women are almost illiterate, our home happiness is more enduring, more elevating, and more sincere than what is found in England.

Competition for husbands is as keen amongst English-women as for civil appointments amongst the educated Indians. It may be one in a hundred where heart marries heart. Marriage is a contract of sale of goods which are to be delivered by instalments for a valuable consideration to be paid from date to date.

The peaceful international spectacle led Vedanta to hope

that a day may come when civilised communities will enlist themselves as members of an Universal Confederacy with an international tribunal like the Supreme Court of Appeal of the United States of America.

"THE MEN OF ACADIE" IN ANOTHER LIGHT.

DR. T. BOWMAN STEPHENSON has concluded in the *Sunday Magazine* his chivalrous endeavour to vindicate the British name from the aspersions cast on it by Longfellow's "Evangeline." He quotes from French authorities to show that when peace was declared between France and England, French priests stirred up savages to massacre Englishmen, and French governors supplied the murderers with arms and ammunition. He tells how a French governor wrote:—"In order that the savages may do their part courageously, a few *Acadians*, dressed and painted in their way, could join them to strike the English." "The *Acadians*, then," rejoins Dr. Stephenson, "were not the innocent, simple peasants of the poetic story."

Abbé le Loutre, Vicar-General of Acadie,

habitually employed the savages whom he had converted (!) to terrorise those *Acadians* who were disposed to dwell peacefully under English rule, and he was the contriver and patron of innumerable villanies.

The English colonists had abundant reason to fear the continual presence within their borders of a population belonging to an alien race under the complete control of a hostile and unscrupulous priesthood; who were not ashamed, at least at times, to assist savages in their murderous raids, and who declined to give, by oath or otherwise, any sufficient assurance of their having accepted in good faith the government under which they were living in security and freedom.

Yet many attempts were made to bring them to a better mind; and long forbearance was exercised towards them. They were absolutely free of all taxation . . .

On their insolently demanding the return of their weapons, of which their hostile actions had compelled the British authorities to deprive them, they were told that they must take the full oath of allegiance, and that if they refused "effectual measures ought to be taken to remove all such recusants out of the province." Their deputies point-blank and twice over refused to take the oath. Deportation was thus the only alternative left to the British Government. "It should also be remembered that this was not the first deportation of *Acadians*." "What the British did, after long years of forbearance and as a measure of self-protection, the French had for years been doing, with all the power of sword and corsier, as a matter of policy."

THE TRUE STORY OF THE DEPORTATION.

The deportation in "Evangeline's" country was entrusted to Lieutenant-Colonel Winslow, a colonial officer, descended from the Winslows of *Mayflower* fame. He seems to have been a humane man, to whom his task was very obnoxious, and who strove to do it with as much consideration as was possible. The deportation was of necessity forcible. If no stratagem had been used, the men would have taken to the forests, and there, joined by the savages, would have maintained a fierce guerilla war . . . and the pacification of the province would have been impossible for a generation. The men were therefore summoned to the church to hear a proclamation on a given day. The proclamation told them their fate and the reasons of it. They were detained in custody, but their families were allowed to bring them provisions, and to hold reasonable communication with them. Twenty each day were allowed to go home to settle their affairs, and every effort was made to secure not only that families should not be separated, but even that neighbours should go in the same ship. . . . The whole deportation occupied, not a few hours, as the poem states, but many weeks, and the measure, stern, indeed, even though it was necessary, was carried out with as much consideration as in the nature of the case was possible. . . .

If this stern and lamentable deed had to be done, it was only done after long forbearance, after plain and repeated warning, and with such care as was possible, to prevent needless aggravation of the suffering that was inevitable.

THE PRIVATE OR THE COMMUNAL HOME;**WHICH IS TO HAVE THE CHILDREN?**

RABBI S. SCHINDLER'S "Thoughts in an Orphan Asylum," communicated to the November *Arena*, will probably be hailed by the authors of "A Plea for Liberty" as strongly corroborating their gloomy anticipations of the results certain to accrue to the family from free education and other encroachments of the State. For the "thoughts" point to nothing else than superseding the private home by the communal school. The good Rabbi's visit to a certain orphanage convinced him that the children there "were not at all to be pitied on account of the loss of their parents, but that their lot had become one to be envied when compared with the hundreds of thousands of children whose parents have to struggle with the worries and anxieties of everlasting poverty." He confesses that he was at first tempted to wish all poor children orphans. But, he asked himself, why wait for the death of the parents? The average cost for each child in this orphanage was about five hundred dollars a year—a very little more than the average cost per child of the most poverty-stricken parents, and much less than the average cost per child of the wealthier classes. Why, then, should not all children be trained in institutions similar to the orphanage? It would save them from the perils of poverty and the effeminacy of luxury.

PARENTAL INFLUENCE A MYTH.

So arguing, the Rabbi goes on to calculate that out of twenty-four hours, the child spends, or ought to spend, ten in sleep, five in school, two on the way to and from school, two at meals, three in play; leaving only two for possible parental education. But generally parents are otherwise occupied. Whence he concludes that "parental influence is a myth, not supported by facts."

We need only remove existing prejudices to see that better educational results can be reached when the nation or the community undertakes to support and educate all children, from the third to the twentieth year, precisely as it now undertakes the education of the young up to the fourteenth year. Even now the community compels parents to give up their children to the school for five hours a day, from the sixth to the fourteenth year; if the community has the right to keep children away from their parents five hours a day, why should it not have the right to take them for twelve or twenty-four hours? If it is justified in demanding that youth shall be educated and not allowed to go to work until they have reached the fourteenth year, why not keep them in school to the twentieth year? If it is in fact cheaper to supply all the pupils in the school with books at the expense of the community, why is the idea of supplying them also with clothing and board at public expense rejected as preposterous?

CONSEQUENT SOCIAL READJUSTMENTS.

The Rabbi allows that "the time for such innovations has not yet come." He also reports that children trained in orphanages "never learn the value of money," and are unfitted, therefore, for the stern competition of life. Whence he argues:—

Either the asylum must fit itself to the world, or the world must fit itself to the asylum. Either the paradise of the asylum must be transformed into a realm of strife, deceit, and intrigue, or the world must be transformed into an abode of peace. It is easier and recommends itself as more practicable to do the first; if, however, as in course of time will and must happen, the State becomes charged with the support and education of all children, would it not be better and more humane that the world should aim at universal happiness, and seek it not in warfare but in peace?

HOW MAN CAME TO BE, AND WHEN AND WHERE.

"EVOLUTION WITH A JUMP."

DR. DANIEL G. BRINTON, who is described as "one of the foremost anthropologists of the time," contributes a striking paper to the December *Forum* on "The Beginning of Man and the Age of the Race." From the most ancient remains of man, which are found in Western Europe in the "drift" along with bones of tropical animals, it is known he lived in the warm pre-glacial epoch. The glacial period which he survived is set down by "some of our most learned geologists" at from twenty to thirty thousand years. "Since the final recession of the ice-sheet from the temperate latitudes, about ten or twelve thousand years have elapsed." Hence, allowing primeval man time to spread over the area in which he lived,

we have, as the minimum time since man first appeared in Western Europe—where, up to date, we have found the earliest traces of his existence—about fifty thousand years. This is distinctly the minimum allowance for him. Some writers of eminence have demanded over two hundred thousand years. . . . The tendency of late years has, however, been toward a reduction of these figures, especially by field-geologists, who seem to be more impressed with the greater rapidity of natural actions than heretofore. One result is sure: we shall never again hear the limit of six thousand years which the old chronology taught.

NO TRACE OF THE MISSING LINK.

Dr. Brinton pours immense ridicule on "the pretty play of fancy" which led evolutionists a dozen years ago to concoct an intermediate being, neither ape nor man, but "the missing link," "our common ancestor." Of such a creature the most diligent search among geological deposits has found no trace. Exact comparison between the remains of primeval man and of man in history, has, in fact, shown that—

in no instance is the divergence from the average standard either of height, weight, or development greater than that known to exist between living members of our species. The earliest men who dwelt in Western Europe may indeed have belonged to a race physically lower than that of the modern European, but certainly not so low as some now to be found in Africa, Australia, and Southern Asia.

"SPORTS" "ABOUT 50,000 YEARS AGO."

What then, asks Dr. Brinton, is the alternative? must we, in absence of all evidence, make the existence of the missing link a matter of dogma? Or must we hark back to the doctrine of "specific creation"?

There is a third possible origin, one that has been exemplified thousands of times under the closest observation, but which depends on laws of which we have very faint knowledge. This is what is called "evolution *per saltum*," or with a jump. It is that process, whatever it may be, which produces "sports" in plants, and "cranks" and men of genius in respectable families. No doctrine of "heredity" or "atavism" or "reversion" can explain these prodigies or monsters, as they happen to be.

A JUMP FROM TREE APE TO MAN.

The law of origin of "sports," after the most careful research of botanists, "remains as obscure as ever." They are just as obscure in the human race. Who can explain Goethe's origin? "Genius is ever inexplicable."

So it may have been with the first of men. A family of we know not which of the higher mammals, perhaps the great tree-ape, which then lived in the warm regions of central France, may have produced a few "sports" widely differing physically and mentally from the parents, and these "sports" were the ancestors of mankind. This is a theory which is as good as another based on abundant analogies.

MAN'S FIRST HOME.

Dr. Brinton passes on to ask, where? His answer is, only in such localities where existed the "mammals, high in the scale of development, very near him in physical powers and mental aptitudes." This excludes a great portion of the earth's surface.

In fact, we are limited by a series of exclusions to the southern slope of that great mountain chain which begins in Western Europe and Africa with the Atlas mountains, the Cantabrian Alps, and the Pyrenees, and continues to the Himalayas, and their eastern extensions in farther India. Somewhere along this line, in Southern Asia, or in Southern Europe, or in Northern Africa, we may confidently say man first opened his eyes on the world about him. Up to the present time, his earliest vestiges have been exhumed in the extreme west of this region; but that may be because there search has been most diligently made. The fact remains that, speaking from present knowledge, we must say we know of man nowhere earlier than within the area of England, France, and the Iberian peninsula.

Dr. Brinton concludes by insisting that:—

This argument from exclusion tells strongly, as do many others, against a plural origin of the species. Every fresh discovery goes to show that the differences in man's physical powers or mental capacity are due to . . . secondary causes, and not to any original diversity.

PRIMITIVE MAN "FAR BELOW THE ANIMALS."

"The origin of mankind" is differently approached by Abel Hovelacque, a French savant, whose pamphlet is sympathetically reviewed in the *Fortnightly* by Dr. Büchner. He takes the Australian aborigines, Andamanites, Veddahs, Terra del Fuegians, Bushmen, and similar savages, as materials for forming an idea of primitive man, and draws a most unlovely picture. In moral and political traits, "primitive man not only does not stand manifolds above, but far below the animals." This strange fact is reconcilable with the theory of evolution, for it is an "old error" to suppose that—the next higher succeeds each time to the next lower. In fact, each single evolution starts from the lowest root of the great tree of life, and only in its further development does it leave its rival or contending branches behind it.

WHAT DREAMS ARE MADE OF.

UNDER this title Dr. Louis Robinson discusses in the *North American Review* for December the work of what he calls "the night staff" of the brain. He recommends the study on practical grounds. Dreams are guides to a true diagnosis of actual or impending disease. "Not infrequently the future of a dreamer depends quite as much on the right interpretation of his visions as it was thought to do in the days of the Egyptian and Babylonian monarchies." Dr. Robinson thus sums up his conclusions:—

1. Owing to the unceasing "unconscious cerebration" which is a necessary concomitant of our powers of intellect, the brain is always in part awake, and is especially active in sifting memorised matter.

2. The cerebral centres connected with the sense organs are (for some reason which we cannot at present explain) continually and independently employed in stimulating impressions from without.

3. Certain of the senses (especially that of hearing) remain open to external influences during sleep and convey actual vibrations to the brain.

4. There exists an ever active and purely involuntary predisposition on the part of the mental apparatus to compare and collate all the messages which come, or seem to come, from without, through the sense channels; and to collate these again with what is brought to the consciousness by involuntary recollection.

5. Associated with this there is a tendency (also automatic) to combine the evidence (real or bogus) so collected into a coherent whole, and to make the result either explain the more emphatic thoughts or impressions, or else answer some questions which occupied the attention before sleep began.

6. No voluntary power exists during sleep to pick out from the jumble handed in that which is relevant to the problem to be solved, or even to discern whether any piece of *pseudo* information is appropriate or the reverse for such a purpose.

7. Just as there is no power to discriminate real from false impressions at the outset, so, throughout a dream, we are completely oblivious to the most glaring fallacies and inconsistencies.

DIPLOMACY OLD AND NEW.

THE December number of the *Revue des Deux Mondes* gives their place of honour to a couple of striking articles on "The Transformations of Diplomacy." They are unsigned, but bear trace of a practised hand. The slow changes by which Europe, after being rendered chaotic by the decay of the Roman empire and the invasion of the Caucasian hosts under Attila, has been moulded into our modern states and kept in a relative equilibrium, are treated in a philosophical and also in a poetic spirit. The paper opens with a short description of diplomacy as understood during the last two hundred years. The French language reigned supreme in every Court where diplomatic interests were discussed. Diplomacy resembled in those days a mediæval drama, in which a fight began with foils, and ended in bloodshed when the buttons dropped off.

The writer describes finely an old French diplomat dead within the last twenty years. He is not named, but to those who know France it is needless to name the Comte Adolphe de Circourt, sent by Lamartine to Berlin 1848, and well acquainted with the best circles in England, as indeed in every country in Europe. Equally at ease in history and in politics, he saw the present in its true perspective with the past, and quitted the banqueting hall of Charles V. of Spain to cross over into the private apartments of M. de Bismarck. "Never shall I forget," says the writer of the article in the *Revue des Deux Mondes*, "his art of touching with a master hand on the highest questions: those rapid sketches, that respectful familiarity with the great historic figures of all ages, who seem to have been his familiar friends. One felt flattered to be introduced almost on an equal footing into such good company." Adolphe de Circourt survived the German war, and saw the irresistible rise of the great democracy which little by little is changing the old polite methods of the European Game of Chess. "Henceforth the learned play of the European balance of power will be profoundly disturbed. Another era opens: it is our own."

In the second and concluding article the writer attempts to deal with modern diplomacy. There are in Europe, kings, governments, and peoples; there are no longer courts. The elaborate procedure of other days has been put away among other theatrical properties in company with the peruke, powder, and silk stockings. If you were to insert in a diplomatic dispatch expressions once universal, such as "the Court of St. James," "the Court of Vienna," you would have been thought to have fallen asleep a hundred years ago. Now diplomats write of "the Cabinet of London," "the Cabinet of Vienna." Even the word "courtier" is out of fashion, and expresses a way of acting and a kind of character indicating anything but a good social position.

The receptions given at Compiègne under the Second Empire, where the young Empress held the sceptre of a

reigning beauty and model of fashion with the gracious manners and political passions of Marie Antoinette, were, our writer thinks, the last example of the attempt to revive or imitate the ancient Court, and since it suffered dire eclipse in 1870, even the older sovereigns have reduced the number of their servitors, and may even be said to practise economy. The two most absolute of our European monarchs indulge in little or no amusement: they work from early morning till late at night, and live a strictly honourable domestic life.

The writer here pays a sincere and respectful compliment to the Queen of England, whose "incessant though hidden toil" and perfect accomplishment of her constitutional duties have given her an influence hardly to be expressed in words. "When this long reign shall be judged from across a lapse of years, it will be seen that the Victorian era brought Parliamentary institutions to a degree of perfection, increased the dignity of social manners, fortified that respect which should always be felt for the law, and allowed of the accomplishment of great evolutions without violence; in fine, it will be seen that the England of Victoria was infinitely more peaceful and happier if not more heroic than that of the Georges."

When discussing the growth of the power of the people under the changes it had brought about in diplomatic methods, the writer observes that in diplomacy as in everything else it is better to be straightforward. A Richelieu, a Frederick, a Buonaparte, a Cavour, a Bismarck, do not need to hide their schemes, for the durable part of the work must repose on their power of discerning a great idea or defending a great cause.

The political thinker will find much on which to reflect in this remarkable article, which evidently proceeds from one who knows the subject of which he treats, and who yet may claim a singularly impartial judgment.

PLEA FOR THE DISMEMBERMENT OF RUSSIA.

To such a pass can hatred of Russia drive even able men! "E. B. Lanin" entitles his article in the *Fortnightly* "The Triple Alliance in Danger: a Warning to England," and his earlier argument proceeds impressively enough. "The European hegemony has definitely passed from the Triple Alliance to France and Russia." The strength of the Triple League lies in its weakest link—Italy—which threatens every moment to snap, and even to drop out into another alliance. Italy has "no cash, no credit, no confidence." Austria has gone wild on universal suffrage, which if granted means the end of Dual Monarchy and Triple Alliance. Germany's finances are on an unsound basis, and domestic difficulties, aggravated by a Francophile Pope, demand all her energies. The one way out for the Triple Alliance is to "sacrifice British interests to the voracious appetites of France and Russia," which would be "tantamount to a temporary European Coalition against Great Britain."

"ENGLAND THE LIGHTNING CONDUCTOR," is already becoming one of the winged words of Continental diplomacy." Therefore we must without delay make a "bid for the friendship and support of the Triple Alliance." Our "one formidable enemy is Russia." Of course. Now the familiar Russophobe tune begins to play. Russia is not conquering the arid and unremunerative tracts of Central Asia for nothing. She is bent on India. "Russian spies" have exhaustively studied India. Russia has in secret service "an Indian Hannibal" sworn to ruin Great Britain. She has formed in her army "an Indian Legion"! Lord Rosebery confesses to regarding the Frontier of India question with "grave

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anxiety." Our Navy will not save us. It might do its worst on Russian coasts and Russia scarcely feel it. Russia can only be beaten by land forces, which we have not available, but which the Triple Alliance can supply.

WHY WE SHOULD JOIN THE TRIPLE ALLIANCE.

Either then we must "wear ourselves from regarding India as an integral part of the empire," or we must become an adherent of the Triple Alliance: accepting the obligations involved, which are, "I am assured on high authority," the following:—

The effective strength of our Navy should outweigh that of the combined fleets of France and Russia at the outbreak of hostilities. We should undertake the protection of the coasts of Italy; command the Black Sea, blockade Odessa, and if Turkey were fighting on the side of her former enemy, provisionally take possession of Constantinople. Over and above all this, we might feel naturally disposed to extend a helping hand to Italy, and enable her to put her finances upon a sound working basis.

The aim of the war thus contemplated is stated thus, and in italics:—

To inflict an ordinary defeat upon Russia in Europe or in Asia, in sea or on land, would bring us no permanent change for the better . . . Dismemberment alone brings finality with it.

"This too is the view taken by Continental statesmen, who are contending . . . for the very existence of their respective countries." By the prospect of "a successful campaign," followed by "such solid guarantees against future aggression as the dismemberment of Russia would afford," they would be moved to accept our alliance, even now. But, says E. B. Lanin, this is our "last chance."

ANNIE S. SWAN'S CAREER.

THE *Sunday Magazine* gives a sketch of Mrs. Burnett Smith, better known as Annie S. Swan, at home. The writer is much impressed by the sympathy that expresses itself in her face and voice. What strikes him "above everything is her frank simplicity and utter absence of affectation." Asked what first impelled her to a literary career:

"It was the gaining of a prize," she replied. "A prize of three guineas was offered by Messrs. Leng, of the *Dundee Advertiser*, for a short story. I succeeded in winning it, and this impelled me to go on writing. But I had always been fond of story-writing.

"My first book was an unfortunate affair. It was published through that wretched Charing Cross Publishing Company, as it was called. After that I wrote a number of books for young people, and sent them to various publishers. They were refused by several, but were all accepted and published in the end. This is what I advise all young writers to do. It is better than sending stories to the magazines. My youngest sister, Maggie, began in the same way, and she is doing very well."

Her first great success was "Aldersyde," but "that was owing in great measure to Mr. Gladstone," who in an appreciative letter described it as "a real work of art." "Sheila" is her own favourite.

THE frontispieces of the *Magazine of Art* and of the *Art Journal* are uncommonly good this month, that of the former being a photogravure of the "Chant d'Amour," after Mr. E. Burne-Jones, and that of the latter an etching of "A Silent Greeting," after Mr. Alma-Tadema.

DAUGHTERS IN REVOLT.

THE cry for more freedom which Mrs. Crackanorpe raises in the *Nineteenth Century* on behalf of young women under parental guardianship will awake responsive echoes in many a breast. The writer declares "The revolt of the daughters" from the tyranny of mothers to have reached the stage of active hostilities; and while admitting the unreasonable and provocative egoism often shown by the daughters, she hastens to take their side.

THE CASE FOR THE DAUGHTERS.

Let their case be first stated. They are young. They are vital. The springs of life, the thirst to taste its joys, run very strong in their veins. They desire ardently to try things on their own account. They long for the "unexpected," not always the "properly introduced," still less the "well accredited" of that sage and prudent ambassador their mother. Far from them is the desire for things that are wrong in themselves. They have no unwholesome hankering for forbidden fruit. Their individuality is at this moment the strongest—and the most inconvenient—thing about them. They pray passionately to be allowed to travel ever so short a way alone . . . Girls want to make their own minor mistakes and not to be strictly limited by unwritten law to producing feeble imitations of their mothers' best copies. And why not, since mistakes have to be made?

We have of late years elected to educate everybody, our daughters included. . . . Wisely or foolishly—it is yet an open question—we have said that our daughters are to know. They, in their turn, insist that they shall be allowed the free use of the weapons with which we ourselves have furnished them. Are they to be blamed for this?

SHAMEFUL INEQUALITY.

Why should sons alone be free to roam and choose their work?

For our own part we have no hesitation in saying that the girl who sees her brothers equipped for any professions they may choose, whilst herself is confined to the single one of marriage, is a really ill-used person . . . Why not allow the possibility that nice girls, well-disposed girls, may also desire a mild sort of *wanderjahre* period, during which they, too, want not to break fences, but to get occasional glimpses of the landscape beyond the family domain?

HOW MOTHERS CORRUPT SOCIETY.

The writer warmly inveighs against the mother who is pre-ordinating everything to the marriage market, and the price which her daughter may fetch there.

Of the girl's passionate ideals, of her hot burning heart, of the purity she brings as a flame to the altar—for, in spite of the sound of laughter in the air, we maintain that to many a girl marriage is still a sacrament—the mother recks not at all . . . Is it too much to say that many mothers would be exceedingly shocked if their daughter came to them saying she would like to be assured that the man she was about to marry had no "past" to bury? And yet here the girl's instinct is surely a right one, for if the "burying of the past" means the putting aside a woman who has faithfully filled the place of wife and mother for many years, that girl is not far wrong who feels that, under these conditions, she is after all but the lawful mistress, the other remaining the unlawful wife . . .

Not a little curious is it that the mothers who so carefully shield their daughters from the faintest breath of adverse criticism before marriage appear to be absolutely indifferent to what is said openly of these same daughters when marriage has set them free . . . On all sides we are told that society, both at the top and at the bottom, is rotten to its core. These are the factors that go to produce such rottenness.

THE December number of *Nord und Süd* gives, in German translation, "Incurable," a short story by Mr. Zangwill. Another interesting item in the same Review is a paper on "Lady Macbeth," by Carola Blacker.

LORD WOLSELEY ON NAPOLEON.

"By far the greatest of all great men," though "a bad judge of character," is the estimate which Lord Wolseley gives of his hero in an article in the *Pall Mall Magazine* on "The Decline and Fall of Napoleon." He begins by predicating of the Corsican an unquestioned falling off in his brain power towards the end of his career.

THE SECRET OF NAPOLEON'S DECAY.

Upon several occasions during his later years he was subject to periodic attacks of a mysterious malady. Its nature has been variously described; but it was so much his interest and that of those around him to conceal the facts and disguise the symptoms, that the world is still ignorant of what the disease really was. . . . It usually followed upon periods of enormous mental and physical exertion, and generally during great exposure. It may, perhaps, be best defined as a sudden attack of lethargy or physical and moral prostration, sometimes accompanied by acute bodily pain. Its effects, as known to lookers-on, were, that at some critical moment of a battle, his wonderful power of quick and correct decision seemed to desert him; so much so, that for the time being he almost abandoned the reins to chance.

The most abstemious of young officers had become in 1812 the pampered ruler of a court Oriental in its luxury, and had already, at the age of forty-four, impaired his general health by indulgence in its dissipations.

The writer proposes to show how on three critical occasions this seizure affected his destiny. The general scheme of the Grand Army "was worked out with a splendour of conception and a mastery of detail which, I think, stands unrivalled in the history of the world." Yet in all his plans he had none to meet the accident of non-success. At Borodino,

nothing could be more perfectly conceived, or in design better elaborated, than Napoleon's plan of attack; but from a variety of causes the execution was poor and unsuccessful. One of those causes was an overwhelming attack of his mysterious malady at the most critical period of the battle.

"THE DECREE FROM ABOVE."

Lord Wolseley thus expresses himself on Napoleon's mission:—

The invasion of Russia ended in disastrous failure. Those who like may attribute this fact to mere ill-luck on Napoleon's part; but to me it seems truer to say, that he was no longer the leader he had been in his early campaigns, and that his great work was done. He had destroyed the rotten remains of systems which had lingered on in Europe from the middle ages. Though as Emperor he may have sought to revive some of them, what he had done in the plenitude of his power rendered hopeless any attempt to restore them except artificially, and even then with the certainty that they must soon disappear altogether. But it was time that his own despotism should pass away. It pressed too heavily upon the civilised world, and it was essential for human interests that Europe should once more breathe freely. The decree from above had gone forth against him.

Hand and Heart now appears in a more convenient shape, and is otherwise much improved. It is issued at the same office as the *Fireside*, another excellent magazine.

The publisher of *La España Moderna* announces that from January, 1894, his review will be almost exclusively reserved to Spanish and Portuguese writers, Continental writers only being admitted when their articles deal with subjects relating to the Peninsula and South America. In order to carry out the other part of what has hitherto been the programme of the *Revista Ibero-Americana* (to give the review its second title) he intends to publish in January the first number of a *Revista Internacional*, to contain translations of the best works of foreign authors.

"IMPERIAL INSURANCE" AND NO MISTAKE.

A very bold scheme of "Imperial Insurance" and an equally daring picture of Imperial danger are presented by Capt. F. N. Maude in the *National Review*. French capital, he reminds us, wants new markets, and might reckon that, "given an adequate force, war, with modern weapons, is not expensive, either in lives or money, to the successful side." War with England would at most require one-tenth of the available forces which war with Germany would demand. With Capital is leagued the War Party; and both have collared the Parisian press. Capt. Maude broadly hints that had the French Chambers not refused the money desired during the Egyptian crisis of 1880, the French fleet would have made a descent on Kent while our ships were pounding away at Alexandria.

HOW THE FRENCH MIGHT SEIZE LONDON.

Men trained in the Napoleonic system of striking straight for the hostile capital view the problem of war with England thus:—

The French fleet can be concentrated in peace time in crushing superiority to ours, either in the Atlantic or Mediterranean, the British proceedings at Copenhagen repeated, and each of our fleets crushed in detail. The victorious fleet now masks our ports, as we used to mask theirs. The channel is now open . . . and from the point of view of the French Staff Officer . . . one week should suffice to place two hundred thousand men in London.

Would the occupation of London suffice to bring us to our knees? We may be permitted a doubt, but can hardly blame a Frenchman if he takes an opposite view of the matter, and sees, as the immediate consequence, the surrender of the balance of our fleet, possibly also of our colonies, and certainly one thousand million as war indemnity. France possesses ample resources in men to equip all our ships, and the absolute supremacy of the seas passes into her hands.

Then would come the chance for France and Russia to bleed Germany white.

HOW WE MAY STOP THEM.

To guard against this danger, we must at least double our fleet and dockyard personnel. But how are we to get the money for so gigantic an outlay? Capt. Maude is equal to the emergency, and answers, By an *ad valorem* tax of two per cent. on our ocean-borne commerce . . . now 1,200 million per annum, which would give us twenty-four million a year to spend on our navy; and by vesting the proceeds of this tax in the Board of Imperial Defence elected by the Chambers of Commerce throughout the Empire. This would give "a practical solution of Imperial Federation"; it would not appreciably raise the price of the necessities of life; and it would free us from the present £15,000,000 of taxation for naval purposes.

In these days when so many new attempts are made in the way of illustrated papers to cater for the wants of the new democracy, it is pleasant to find the old favourite, the *British Workman*, still carrying on its good work. The January number contains excellent little articles—mostly with the author's photograph prefixed and autograph appended—by the Duchess of Rutland, Archdeacon Farrar, Rev. Mark Guy Pease, and Lieutenant Low. The *Band of Hope* review continues as a welcome reminder of the delight it brought to our childhood.

PAINTING A YOSEMITE CYCLORAMA.

"THREE TONS OF COLOUR."

THE stupendous size and grandeur of the Yosemite Valley seem to defy all attempts at reproduction by means of art. One turns, therefore, with some wonder to C. D. Robinson's account, in the *Overland Monthly*, of his endeavour to paint a Yosemite panorama. He describes a truly colossal task. After sketching in the valley itself, he and his party set to work in a building in San Francisco:—

The canvas was finally secured, and is of a serviceable and strong quality of cotton sail-duck. It is, for the greater part, made up in strips of 10 feet wide and 50 feet long. . . . This cloth weighed when delivered to us "in the white," or before any painting was done upon it, two tons. We have, at this time, used nearly three tons of colour upon it, and this five tons weight depends entirely upon these nails for its support.

The canvas took us a week to stretch and hang, and its dimensions are 50 feet in width, or height, and 380 feet in length. Cotton was chosen in preference to linen, because of its greater insensibility to atmospheric changes.

The panorama is laid out in eight sections, and each section is again subdivided into lesser spaces of three feet square. There were nearly two thousand of such squares needed to complete the design. The plan was first drawn on a scale of one inch to three feet, and each of the lesser squares numbered. The outlines found in the lesser squares were to be repeated as accurately as possible in the larger squares of the corresponding number.

First a blue colouring was laid all around the top of the canvas for about ten feet in width, and then rude mixtures, partly to meet the colour of the objects as they appear in nature, were laid on. After this dead colouring was finished, came the real and earnest work of carrying the resemblance as close to the key of nature as the ability of the artists could accomplish. In working before so large a space it is necessary to have convenient and safe stagings. On the ground of our building is laid a track, having a gauge of some nine feet, and upon street-car trucks is built a staging of some forty feet in height.

THE GROWTH AND GIFTS OF A TROPICAL LILY.

"BANANA Cultivation in Jamaica" is instructively sketched by Mr. Allen Eric in the *Canadian Magazine* for November. The banana is described as "perhaps the most popular and most widely consumed fruit grown on the face of the earth." The extent of the banana trade is suggested by the fact that in 1892 the United States imported 13,000,000 bunches. The banana, it appears, belongs to the lily family, and is a developed, tropical lily, from which, after ages of development and growth, the seeds have been eliminated, and the fruit greatly expanded. The banana plant, being seedless, is propagated by suckers, requiring about eleven months for the tree to get its growth and the fruit to mature. It is very prolific—that is, the yellow variety—forty plants can be grown in a thousand square feet, which will bear 5000 pounds of fruit annually, and it is possible to grow as much as 175,000 pounds of bananas annually on a single acre of ground.

The banana plant has a soft stalk, is from ten to eighteen feet in height. Each plant bears only one bunch of fruit, which hangs with the "hands" curving upward.

HOW THE PLANTING BEGINS.

The description of the starting of a new plantation may be thus condensed:—

The dense tropical growths of brush, trees and creepers are first cut down, and when these have sufficiently dried, fire is set in several places on the windward side. A few hours of crackling flame, and the field is covered with a pall of gray ashes, and with black tree trunks. The ground is ploughed. The banana sprouts, or suckers, are then set in the rich black soil. The suckers look like clumsy clubs from

one foot to four feet long, and from two to five inches in diameter. In eight or nine months after the planting, the plants will have their plumes, eighteen feet high, sheltering bunches of full fruit, which is ready to cut in two or three months thereafter.

Each three or four months a new set is allowed to come on to take the place of the older ones as they mature their fruit and are cut down. By this plan, three or four crops, of 190 to 225 bunches each, or 570 to 900 bunches per acre per annum can be obtained; and, by planting fields on succeeding months, the fruit is ready for export the year around.

A plantation requires to be re-planted with new shoots about once in every five years, in order to maintain the highest quality of the fruit.

Are Atoms Alive?

WRITING "On the Nature of Electricity" in *Merry England* for November, Rev. J. A. Dewe argues that "there is in every material atom a principle of motion," that life is such a principle, and that

the more science advances, the more it discovers that life is bound up with the most elementary forms of matter. . . . Numerous discoveries, moreover, uphold the theory that all material nature is thus animated; the tartar upon our teeth, the corpuscles in our blood, the liquids contained in plants and vegetables, are all living.

Electricity, magnetism, terrestrial attraction, are—merely one and the same power acting with different forms and kinds of intensity. That power is generated by the action and reaction of material atoms one upon the other. It increases in intensity according as the superficies of the atoms are so placed that their centres can enter into the closest proximity, thus producing the three different grades of ordinary attraction, magnetism, and electricity. The reason why the centres of the atoms—or, to speak more correctly, the atoms themselves—are thus spontaneously drawn towards each other is to be found in the fact, which is being daily proved to be more and more universal, that each atom is animated by a principle of life and feeling. This alone in the whole range of nature is found to be a spontaneous cause of motion. . . . A rudimentary life there must be attached to every atom, however small; from the highest to the lowest organism there is present life, which, indeed, gradually diminishes so as to become imperceptible in its manifestations, but never does it become altogether extinct.

Dry Bread as a Disinfectant.

"BERLIN Sanitation" is instructively described by Mr. T. M. Legge in the November *Medical Magazine*. He speaks very highly of the hospitals, which are generously supported by the Municipality, and of the "brilliantly successful" sewage farm. His account of a strange method of disinfecting houses may be thus abbreviated:—

Everyone knows the cleansing power of rubbing a dirty surface with bread crumbs. This is the germ of the Berlin method. Permission was given me to see how the operation was carried out in two rooms, where a child had died of diphtheria. Four men were engaged. After everything that could be subjected to steam without detriment had been removed to the disinfecting station, all the things were removed from the walls, and the men began rubbing these with bread. Ordinary German loaves are used forty-eight hours old. The loaves are cut into substantial chunks about six inches square, the back of each piece consisting of the crust, thus allowing of a good purchase. The walls are systematically attacked with strokes from above downwards, and there can be no question as to its efficacy in cleaning them, nor does the operation take as long as one would imagine. The crumbs are swept up and burnt. After this the walls are thoroughly sprinkled with a five per cent. carbolic acid solution. The floor is washed with a two per cent. carbolic acid solution, and all the polished woodwork and ornaments as well.

WHY IS FOOTBALL SO POPULAR?

DURING the last two decades football has apparently captured the United States. According to an article in the *Californian Illustrated* for November, in which Mr. C. L. Clemens describes "American football in the West,"

Rugby football was brought over from England in 1875. American ingenuity, however, soon developed a game very different from the one in which it took its rise. . . . American players claim that the present American game is more scientific and permits of more generalship.

But howsoever developed, "in the field of American college sport football is supreme. Boating, baseball, and the track have their admirers and devotees, but nothing excites such general interest or creates such intense excitement as football—American college football."

Why is it that the game has assumed such a place in the popular affection and practically usurped the place of the national game? Perhaps it is, as has been said, that it most nearly approximates a battle or the old-time tournament—only that the armour is softer and weapons are barred. Football is a contest for every man in the "line" or behind it; and one, moreover, in which skill, endurance, and presence of mind are as necessary as in contests with the gloves or with arms.

Besides, it has a dash, a spirit, and a system of tactics impossible to the dual conflicts of the ring. . . . But there is another feature, and that is the absolutely amateur nature of the game. Nearly all other sports have, in some measure, fallen into the hands of professionals, and have, therefore, lost much of their hold on the popular mind. I doubt whether there is, or ever has been, a professional football team in the United States. The men play for the glory of their clubs or colleges and for victory. There is still another cause. . . . Thus far its managers have not allowed it to be overdone. The Eastern football season lasts six weeks. During that time nothing else is thought of in athletic circles; and then it is over until the next fall.

DIPHTHERIA.

FROM an English reader's point of view, the most interesting article in *Elsevier's Geillustreerd Maandschrift* for November is that on "Croup and Diphtheria," by M. Buijsman. The article deals chiefly with the latter malady.

After describing the difference between the two diseases, which chiefly consists in the presence, in diphtheria, of a large number of bacteria in the mucus membrane and even in other parts of the body, the writer says:—

In both croupy and diphtheritic membranes, although much more often in the latter than in the former, we find a bright, homogeneous mass, sometimes darker towards the centre. It is usually round, but may be oval or pear-shaped. It is transparent, and at times resembles crystal. . . . If a croupy or diphtheritic membrane be steeped in water or glycerine and examined under the microscope, it will be found to consist of a number of cells and a connecting substance of a thread-like nature. The shells are of varying size and shape, generally round, but occasionally polygonal. Their contents differ, some cells containing a smooth, others a granular substance, and two or more cores. The threads of the connecting substance alternate regularly in thickness, often forming bands of even width, between which lie the cells; these bands are themselves connected here and there by minute transverse cells. It is, however, more general for the threads to form a perfect network, with large and small meshes for the cells to rest in. Little balls of fat appear in the course of the disease upon the thick portions of the threads. The bacteria are to be found living in colonies between or in the cells and the network.

Mr. Buijsman speaks of the efficacy of chloride of iron (*liquor ferri sesquichlorati*) in the treatment of diphtheria. As far back as the fifties it was regarded as very effective. Löffler demonstrated that it was immediately fatal to the bacteria of diphtheria, and that even when diluted in

nine parts of water it still remained effective to a considerable extent. It should be applied to the mucus membrane and neighbouring parts *immediately* upon the outbreak of the malady. Although the methods of treatment described by Mr. Buijsman are no doubt excellent, it seems to us best not to meddle with such a dangerous disease, but to call in a medical man.

The writer's notes on the history of the disease are interesting. It seems to have been known in the time of Homer under the name of the "Egyptian disease"; Brittonneau points out that a combination of verdigris and honey, called *unquentum Egyptiacum*, was in use for centuries as a preventative against this malady. The *malum Egyptiacum* was described by Aretaeus in a manner which leaves no doubt that it was diphtheria. There was an epidemic in Rome in A.D. 380. It did not appear in Western Europe until the fourteenth century, when it visited Holland and France. It broke out in Spain in the seventeenth century, and it took forty years to get rid of it. After visiting different parts of the Continent, it made its way to America about the middle of the last century. When it first appeared in England is not exactly known, but it raged here in 1857 and 1858, and one is tempted to think that it followed the example of some social pests—it worked its sweet will on the Continent until the authorities took strong measures against it, when it fled to England for refuge.

The statistics for Holland, with which the writer concludes his article, fade into nothing when compared with the present death-rate for London alone, which fluctuates between 80 and 100 every week.

AN ENGLISH HOLIDAY-COURSE AT JENA.

"THE Recent Summer School at Jena" is described in the November *Educational Review* by Mr. John J. Findlay. The development of holiday-courses for teachers is an interesting feature in modern methods of educating the educators. The course at Jena was attended by twenty-seven, mainly teachers in English secondary schools, one-third of whom were women. Its aim was to give good elementary instruction by skilled teachers, to teach German from life, and to associate with German school circles. The "school" was hospitably entertained by the University and other educational authorities of Jena. Women being forbidden entrance to University rooms, the professor whom the women teachers wished to hear kindly lectured in another building. For teaching elementary German it was agreed:—

First, that the mother tongue should be excluded, or at any rate, only appealed to as a last resort when other means of *Auschauung* failed. The language of instruction was to be German and not English.

Our second principle was, that the material of instruction should be chosen from matters relating to Germany of culturo-historical interest. On this basis Herr Scholz marked out a series of lessons, in which the geographical, historical, and literary material which Jena afforded was worked up into simple forms of German speech, which became, before the end of the month, living active property in the ears and mouths and pens of his students. Schiller and Goethe, Napoleon and Luther, were all called upon in turn to contribute something to the material employed.

The success was such as to lead both to repetition and to extension. Dr. Spence, of Bangor, is chairman of committee of arrangement.

Full courses, both of class instruction for beginners and of lectures in the literature and history of the country for more advanced students, will be held both at Jena and at Caen in August of 1894. . . . We propose, next year, to invite German teachers to England on a similar plan.

MILLET: PAINTER, PEASANT AND PURITAN.

A PLEASING sketch of the painter of "The Sower" and "The Angelus" has been contributed to the *Leisure Hour* by Mrs. I. F. Mayo. Millet was born at Gruchy, Normandy, in 1814, of a true-souled peasant family. He was brought up in an atmosphere of strict recitude and devout piety. "It was the old engravings in the family Bible which first inspired the boy with the idea of making pictures." At last his father took him to a Cherbourg artist, who discerned in the lad "the stuff of a great painter," and was wise enough to say to his young pupil, "Draw what you like; choose what you please; follow your own fancy." A small municipal pension enabled him later to study in Paris. There he learned to love Angelo, Poussin, Murillo,—"Fra Angelico filled him with visions." But he despised the styles of art then fashionable. His pure soul revolted from the morals of the artists he met.

THE SILENT "MAN OF THE WOODS."

He worked silent and apart from his fellow students, who dubbed him the "man of the woods." His stern resolve not to pander to low tastes soon reduced him to serious straits. To get a living he painted signboards. His first marriage was not a happy one. Even the joy which his second wife and his children brought him was tempered by the exigency of the bread and butter question. At times "six drawings went for a pair of shoes, a picture for a bed." Out of the terrible times of the revolution of 1848—

Millet came resolved to do no artistic work whatever except that with which his own heart fully went. He had looked starvation full in the face, and it seemed to have only taught him that even its dread price is not too dear to pay for the freedom of one's soul. . . .

"THEIR DRAWING-ROOM ART" RENOUNCED.

"Let no one think," said he, "that they can force me to *prettyfie* my types. I would rather do nothing than express myself feebly. Give me signboards to paint, give me yards of canvas to cover by the day like a house-painter, but let me imagine and execute my own work in my own way."

Even after he had painted his greatest pictures, he was still left in keenest poverty.

Yet his strong soul did not fail. "They wish to force me into their drawing-room art, to break my spirit," he cried. "No, no, I was born a peasant, and a peasant I will die. I will say what I feel."

In 1868 he was made Chevalier of the Legion of Honour and as his health began to fail, his work began to fetch higher prices. He died in 1875.

THE INFLUENCE OF HIS GRANDMOTHER.

In the making of his strong soul, his grandmother had a great share. When he was a little boy she used to arouse him in the morning with the words, "Wake up, little one! Don't you know that the birds have been singing the glory of God for ever so long!"

When he went to Paris—

"Remember," said she, "the virtues of your ancestors; remember that at the font I promised for you that you should renounce the devil and all his works. I would rather see you dead, dear one, than a renegade and faithless to the commands of God."

Later she wrote to him:—

"Follow the example of a man of your own profession, and say, 'I paint for eternity.' For no reason in the world allow yourself to down-right. Do not fall in the eyes of God."

No wonder he could say, long afterwards, "I always had my mother and grandmother on my mind." Revisiting his old home in mature life, Millet assured the abbe who had taught him as a boy that he loved his Bible still; the Psalms were his daily companions—"I draw from them all I do."

ZOLA AS PATRIOT.**A NORWEGIAN CRITIQUE ON "DOCTOR PASCAL."**

Nyt Tidsskrift has a good collection of excellent articles, among which are Sigurd Ibsen's epitaph on Jay Gould, the "Napoleon of Finance," and Professor Thorup's explanation of why we resemble our parents, but the most interesting of which is, doubtless, Chr. Collin's paper on the "Theology of Emile Zola."

Opening with a comparison between "Bygmester Solness" and "Docteur Pascal," which, though in all other respects totally dissimilar, yet resemble one another in the salient fact that both Ibsen and Zola have, in these their last works, masked themselves in the titles, and that the Hilde of the one and the Clotilde of the other each undo the master they worship, Collin goes on to give an able critique of the last of the Rougon-Macquart series. Zola's speciality is, he says, the treatment of Nature's propagating instinct; but he has hitherto made of what should have been his life-giving divinity a destructive beast of prey. His last novel points, however, to a step forward. In "Doctor Pascal" he has treated animal passion chiefly in the light of Humanity's renewal of her species; it is less selfish, less coarse than he has been wont to picture it. His love for his fatherland is clearing his sight by degrees. The heroic endeavours of his countrymen to strengthen and restore their nation after the ravages of war have touched him. He is pulled along with them, and it is precisely as *patriot* that he upholds faith in life as a religion and declares the instinct of propagation to be divine. The peril of France lies in her poverty of children. It is for this reason that Zola glorifies the child as much as he can, and for the child lets his old sage sacrifice science and all. It is all the more touching, this, says Collin, since Zola himself is childless. The beauty of this last book of his lies in that sincere yearning for the child, through which Zola himself may be recognised behind the mask of Pascal, and we see him this time with a touch of pathos and tenderness beautifying his coarse and heavy features. Here, at the end of his life's work, comes a glimmer of something in his nature that has been left unused, or almost unused, and that throws a pale softening lustre over that long series of horrible and disgusting works.

An American Statesman on Missionary Co-operation.

THE Congress on Africa is said by local critics to rank with the Parliament of Religions as amongst the most notable events of the World's Fair. Before it was read a good paper by Dr. A. Kasson, United States Minister at the Berlin Conference of 1885, on "The Congo State as a Factor in the Redemption of Africa." After detailing how the civilised powers had co-operated in protecting African development, he went on to demand a not less decided co-operation of religious forces. Otherwise "the State has become more Christian than the Church." He suggests that—

"All missionaries be instructed to teach barbarians only one simple faith—one Lord, one baptism, and a peaceful, honest life of fraternity. If a common order should be issued to all missionaries to leave behind them, as they enter this territory, all creeds except that known as 'The Apostles,' and to limit their teaching to the four gospels, then we might observe in Africa a Christian development as rapid as that which characterised the first century of the Christian Era. . . . As the States have provided for political peace, so let the churches provide for religious peace."

SERIALS NOW RUNNING IN THE MAGAZINES.

MAGAZINE.	STORY.	AUTHOR.	BEGUN.	MAGAZINE.	STORY.	AUTHOR.	BEGUN.
Architectural Record	Raymond Lee . . .	—	July '91	Saint Nicholas	Tom Sawyer Abroad. Tomette's Philip . . .	Mark Twain . . . Mrs. C. V. Jamison	Nov. '90 May '91
Argosy	The Grey Monk . . .	—	Jan. '94	"	John March, South- erner	George W. Cable .	Jan. '91
Atlanta	Sir Robert's Fortune . . .	Mrs. Oliphant . . .	Oct. '93	Shakespeariana	A Man That's Married . . .	Chas. Faikner, Jun. J. Stanley Little . . .	Jan. '93 Dec. '93
"	A Costly Freak . . .	Maxwell Gray . . .	Oct. '93	Southward Ho!	A Walden Tragedy . . .	Miss M. L. Pendered . . .	Jan. '93
Atlantic Monthly	His Vanished Star . . .	Charles Egbert Crad- dook . . .	July '93	Springtime	Barbara's Editor . . .	E. B. Bayly . . .	Jan. '94
"	Philip and His Wife . . .	Margaret Deland . . .	Jan. '94	Sunday at Home	Zachary Brough's Venture . . .	Nov. '93	
Blackwood . . .	Earlcourt . . .	—	Jan. '93	Sunday Magazine	A Lost Ideal . . .	Annie S. Swan . . .	Jan. '94
"	The Story of Mar- grédel . . .	—	Dec. '93	Sylvia's Journal	Kerrigan's Quality . . .	Jane Barlow . . .	Jan. '93
Bow Bells . . .	Benbarks's Heiress . . .	—	Nov. '93	Temple Bar	The Greater Glory . . .	Maarten Martens . . .	Apr. '93
Boy's Own Paper	Kin Against Kin . . .	George B. Perry . . .	Nov. '93	"	The Beginner . . .	Rhoda Broughton . . .	Jan. '94
"	Claudius Bombacis . . .	Jules Verne . . .	Nov. '93	Young England	An Interloper . . .	Frances Mary Peard . . .	Jan. '94
"	Jack: A Story of the Holidays . . .	Philip Verne . . .	Nov. '93	"	The Secret of the Fire Mountain . . .	K. M. Eady . . .	Jan. '94
Cassell's Family Magazine	Captives of the Ocean . . .	David Kerr . . .	Nov. '93	"	The Gentle- venturer . . .	J. Blomdelle-Burton . . .	Jan. '94
Cassell's Saturday Journal	The Sleeve of Care . . .	C. E. C. Weigall . . .	Dec. '93	Young Gentle- woman	My Strange Adventures . . .	Com. Lovett Came- ron . . .	Dec. '93
Century . . .	Margaret's Way . . .	Annie E. Wickham . . .	Dec. '93	"	Cécile de Troye . . .	Marguerite Para- dowska . . .	Dec. '93
Chambers's Journal	Justification of Andrew Lebrun . . .	Frank Barrett . . .	Nov. '93	Young Man	Doctor Dick . . .	Silas K. Hocking . . .	Jan. '94
Christian Messenger	Pud'dhead Wilson . . .	Mark Twain . . .	Dec. '93	Young Woman	A House at Blooms- bury . . .	Mrs. Oliphant . . .	Oct. '93
Christian Miscellany	Pomona: A Story of Modern Methodism . . .	Rev. R. Shiel Is . . .	Jan. '94				
Chums . . .	Wanted . . .	Pansy . . .	Jan. '94				
"	Twixt Earth and Ocean . . .	Standish O'Grady . . .	Oct. '93				
Cornhill . . .	The Quest of the Golden Pearl . . .	J. R. Hutchinson . . .	Jan. '94				
Cosmopolitan . . .	Matthew Austin . . .	W. E. Norris . . .	Jan. '94				
Day of Days . . .	With Edge Tools . . .	—	July '93				
Family Circle . . .	Letters of an Altru- ian Traveller . . .	W. D. Howells . . .	Nov. '93				
Family Friend . . .	Dayspring: A Story of the Times of William Tyndale . . .	Mrs. Marshall . . .	Jan. '94				
Family Herald . . .	A Son of Reuben . . .	Silas K. Hocking . . .	Jan. '94				
"	An Unsuspected Genius . . .	Evelyn Everett Green . . .	Jan. '94				
Fireside . . .	My Pretty Jane . . .	—	Sept. '93				
"	An Unselfish Woman . . .	—	Sept. '93				
	Dalyrymple's Wife . . .	—	Jan. '94				
	Life-Tangles . . .	Agnes Gibeau . . .	Jan. '94				
	The Mistakes of Jenny Lavender . . .	Emily S. Holt . . .	Jan. '94				
Frank Leslie's Girl's Own Paper	Jack of the Light . . .	Etta W. Pierce . . .	Mar. '93				
Good Words . . .	A Vanished Hand . . .	Sarah Dondney . . .	Nov. '93				
Great Thoughts . . .	Mermaidens . . .	Sarah Tytler . . .	Nov. '93				
Harper's Home Words	Kitty Alone . . .	S. Baring-Gould . . .	Jan. '94				
Household Words	The Vengeance of Meleia Wright . . .	Edith G. Wheel- wright . . .	Nov. '93				
Idler . . .	Trilby . . .	George Du Maurier . . .	Jan. '94				
King's Own . . .	A Black Diamond . . .	Edward Garrett . . .	Jan. '94				
Ladies' Home Journal.	Ronald's Wife . . .	—	Nov. '93				
Ladies' Treasury . . .	The Klug of Schnorrers . . .	I. Zangwill . . .	Aug. '93				
Leisure Hour . . .	The Young Man with the Harp . . .	Chas. R. Parsons . . .	Nov. '93				
Lippincott's Little Folks . . .	Pomona's Travels . . .	Frank R. Stockton . . .	Dec. '93				
"	A Beautiful Alien . . .	Julia Magruder . . .	Dec. '93				
Longman's . . .	A Letter Wanting Farm and Town . . .	—	Jan. '94				
Macmillan's . . .	Oil Maids . . .	John Habberton . . .	Nov. '93				
Modern Review . . .	The Tresspasser . . .	Elsa d'Estere Keeling . . .	Nov. '93				
Monthly Packet . . .	Sheila's Mystery . . .	Gillert Parker . . .	Jan. '94				
"	Lionel's Lealstone . . .	Mrs. Molesworth . . .	Jan. '94				
Music . . .	The Math-maker . . .	Henry Fribi . . .	Jan. '94				
Newbery House Magazine	Percy . . .	L. B. Walford . . .	Nov. '93				
Onward and Upward	Our Master—Woman . . .	R. D. Blackmore . . .	June '93				
Pall Mall Magazine	Our Lady Rotha . . .	Stanley J. Weyman . . .	O. T. '92				
People's Friend . . .	Lot 13 . . .	Dorothea Gerard . . .	July '93				
Poet-Lore . . .	Carl Hause's Wife . . .	Erato . . .	June '93				
Primitive Methodist Magazine	The Coming Rebellion . . .	Tom Greer . . .	Jan. '94				
Quiver . . .	Miss Lavinia's Trust . . .	V. Vincent . . .	Jan. '94				
"	Their Eldest Lassie . . .	—	Dec. '93				
	Lord Ormont and His Amiante . . .	George Meredith . . .	Dec. '93				
	Pomona's Travels . . .	Frank R. Stockton . . .	Jan. '94				
	Poor Kitty Holden . . .	Adeline Sergeant . . .	Sept. '93				
	The Hypnotist . . .	Andrew Stewart . . .	Dec. '93				
	Gentle Will . . .	F. G. Fleay . . .	Jan. '93				
	Our Father . . .	Anglo-Scots . . .	Jan. '94				
	For Faith and Free- dom: A Tale of Puritan Times . . .	—					
	Poor Prile . . .	Isabel Bellarby . . .	Nov. '93				
	Garth Garrison— Workman . . .	—	Nov. '93				

TWO FAMOUS COMIC PAPERS.

A MERRY JUBILEE.

EVERY one in Germany knows the *Fliegende Blätter* and the *Münchener Bilderbogen*, the two clever comic papers published at Munich, the one originally political, and intended more for adult readers, and the other for children. In October, the *Fliegende Blätter* will celebrate its jubilee, for it was in October, 1844, that the paper was brought out, at first at irregular intervals, but very soon in regular weekly numbers. In Heft 5 of *Vom Feuer zum Meer* Eduard Ille writes a "Retrospect" *d' propos* of the approaching jubilee.

The two papers, which seek to combine amusement and instruction, call to mind many clever writers and artists: first the artist Kaspar Braun and the humorous writer Friedrich Schneider, who may be regarded as the founders. Starting with a circulation of 4,100, the number of copies of *Fliegende Blätter* sold weekly had risen in 1869 to 12,000, and now it numbers 95,000. Gradually political caricature was set aside, and the paper to-day is a sort of comic history or satire of social life. To both the *Fliegende* and the *Bilderbogen* many artists must owe a large debt of gratitude; the two papers have also rendered great service to the art of wood-cutting. After the founders, may be mentioned Count Poccii, Moritz von Schwind, Max Haider, Eduard Ille, Andreas Müller, Wilhelm Diez, Wilhelm Busch, Adolf Oberländer, Ludwig von Nagel, and Hermann Vogel as well-known contributors. Adolf Oberländer is undoubtedly one of the cleverest caricaturists of the actual social world with its weaknesses and follies. Busch is an inventive genius; Oberländer in a certain sense is a critical genius.

WE received from Messrs. Cassell and Co., Limited—unluckily too late for notice in our December number—a selection of the diaries and pocket-books which they publish for the Letts's Diary Company, Limited. No. 31 (2s. 6d.) is of folio size, interleaved with blotting paper, and should prove very useful for office work; while No. 8 (6s. 6d.), of crown octavo size, is a diary admirably adapted for private persons anxious to keep a fairly full account of their daily doings. Cheaper diaries of the same sort are No. 26 (1s. 6d.) and No. 26 enlarged (2s.), and No. 12, bound in leather (3s.). A convenient pocket-book and diary combined is "The Alexandra Diary" (4s.).

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THE REVIEWS REVIEWED.

THE NEW REVIEW.

The *New Review* this month enters another epoch of its progressive career. Mr. Wm. Heineman replaces Messrs. Longman as its publisher. Mr. Archibald Grove remains its editor. The number and size of its pages have been increased, but not the price. It has adopted illustrations as an "integral part" of a "serious review," and a short story "to be selected entirely on its merits." Mr. Grove is a bold man to promise that "every MS., by whomsoever sent in, will be carefully considered." May he survive the inundation! Perhaps for this concession to fiction he is anxious to make amends by insisting repeatedly on the "serious" character of his review. He uses the word four times in his prefatory announcement. He notes as a curious fact, that, while other kinds of periodicals have moved with the times, the review "has, up to the present, budged only in the slightest degree from the severe position it occupied when periodical literature appealed merely to a very small class of people." He refers to "the avidity with which the REVIEW OF REVIEWS was taken up at the outset," as a proof of the popular appetite that exists for review literature of a kind easily accessible.

The new number makes a very favourable impression. Count Tolstoi's contrast of "The Preaching of Christ and the Practice of His Churches," Mr. P. C. Mitchell's surgical analysis of Professor Tyndall's greatness, Mr. E. H. Bailey's inquiry, "Is our Life-boat System Effectual?" and the two anonymous articles on the Anarchists receive notice elsewhere. The short story deals with a repellent theme, but may do something to protect the honour of servant girls.

PHENICIAN SARCOPHAGI AT CONSTANTINOPLE.

Professor Max Müller seems bent on sending people to Constantinople. He once more expatiates on its attractions, and assures timid travellers of its protection by law and police. His special topic is "The New Museum and the Zidon Sarcophagi." The latter—twenty-one in number—were discovered in 1887, in the first instance accidentally, by Hamdy Bey, "the one real lover of ancient art" whom Turkey has produced. The dates of several are placed in the fifth century B.C. One, of black marble, bears two inscriptions—the first in hieroglyphics, stating it was occupied originally by an Egyptian general, Peneptah; the second in Phenician, naming King Tabith of Sidon as the last occupant. Another, of white marble, is called Alexander's, but most incorrectly so. There are many fine specimens of Egyptian, Lycian, and Greek sculpture.

DISESTABLISHMENT IN ENGLAND.

Mr. Augustine Birrell recalls the change that has passed over the Established Church since the days of Dean Stanley and his friendly attitude to Nonconformists. Now, "the Broad school of theologians is as dead as the Manchester school of politicians." Of the Evangelical party "there is but a remnant left," and that remnant in a very bad state of health. "The system of belief called Sacramentarianism is the prevailing and rapidly extending faith and practice of the clergy." "To be snubbed here and damned hereafter is the fate of the Dissenter." Those who object to this class of teaching are entitled, "without being called names," to agitate for the severance of the State from such a Church.

FRENCH AND ENGLISH PLAYWRIGHTS.

The recent quarrel of M. Sardou with Mr. Bancroft leads Mr. William Archer to write, with excellent candour, on "French Plays and English Money." He thus concisely puts the history of the relations between the British public and the French playwright:—"Thirty years ago we stole his plays; fifteen years ago we paid extravagant prices for them; to-day we will scarcely accept them as a gift." The general demand for French plays has enormously declined of late years, because of their growth in subtle, and often objectionable, psychological analysis, and because our native playwrights have vastly improved.

MR. WALTER CRANE AND THE CHICAGO ANARCHISTS.

Mr. Walter Crane chats pleasantly of impressions received during his recent trip to America. He finds that "the race for riches seems more all-absorbing" there than in the old country, and that the interest in social questions is not so keen. He tells how, after accepting an invitation to dinner at "a well-known Boston club," he took public part in keeping the anniversary of the death of the Chicago Anarchists, whose conviction he believed to be unjust. As a result, he "was asked to forgo the dinner." At Wellesley College he dined with "300 young ladies who waited on themselves."

THE FORTNIGHTLY.

The *Fortnightly Review* for January is an admirable number, full of information and suggestion, with every article touching a completely different side of life. Three of the most striking articles—"The Ireland of To-morrow" according to "X," Captain Gambier's startling denial to Columbus of "The True Discovery of America," Mr. Coventry Patmore's appreciation of "Mr. Francis Thompson, a New Poet," and E. B. Lanin's "Triple Alliance in Danger"—find notice elsewhere.

THE CHEMISTS THAT LIVE UNDER SEA.

A highly instructive and interesting account of "The Chemical Action of Marine Organisms" is given by Professor Judd. All the known elements must be contained in solution in the sea, into which the Thames carries 2,000 tons of dissolved material every day, and all rivers together at the same rate would sweep a daily mass of 20,000,000 tons. The chemist is unable to detect the proportion or even the presence of the rarer elements. Yet these are taken up, secreted, or deposited by organisms vegetal or animal in the sea. Certain sea-weeds contain a large quantity of iodine, of which analysis detects in sea water "the merest traces." Carbonate of lime, silica, phosphate of lime, salts of iron, though present in sea water in very minute quantity, are found in plenty in sea plants and animals.

All the observations that have been made in recent years upon the deposits of the ocean-floor point to one conclusion, namely, that where materials have once passed into a state of solution in the waters of the sea they can only be separated from it in the open ocean by the wonderful action of living organisms.

A HINT FOR MILLOWNER'S DAUGHTERS.

Miss Bulley's paper on the Lady Assistant Commissioner's report on "The Employment of Women" is

crammed full of facts and suggestions. "The conclusion to be drawn from the evidence is, that wages of men and women correspond on the whole to their respective positions in the ranks of labour, and that the lower wages of women are due in nine cases out of ten to their inferior skill." In Lancashire men and women weavers are paid alike. The report disposes of the charge of "starvation wages." The majority of women earn less than 12s. a week. Shop assistants complain of their lot more than any other class. Many barmaids are total abstainers. Lancashire and Cheshire factories are sanitarily so defective as to foster immorality. Miss Bulley suggests that if wives and daughters of manufacturers were as familiar with factories and workers as their husbands and fathers, a great improvement would result.

IS LEPROSY CONTAGIOUS?

Dr. Thin strongly dissents from the report of the Leprosy Commission in India in its finding that the disease is rarely propagated by contagion. He adduces much evidence on the other side. He explains that leprosy is a parasitic disease. "A very minute vegetable organism inhabits the tissues of every leper, and by its slow and inevitable growth produces all the changes that eventually lead to the destruction of its host." This organism is found only in the human body, never in the lower animals. It enters through any break in the skin of a receptive subject. It is not hereditary. It has most rapidly disappeared where methods of isolation have been carried out. Such methods, at whatever cost, should be applied in India.

OTHER ARTICLES.

Mr. J. D. Bourchier discourses sympathetically on the career of Prince Alexander of Battenberg. Mr. L. B. Bowring reviews with eulogy Colonel Malleson's "History of the French in India," and vindication of Dupleix's greatness. "Creston" bewails the degradation of football from a sport to a trade. In the North of England it is nothing but the vastest and shoddiest of money-making concerns. £200 or £250 a year has often been given to an efficient player. He vigorously objects to the importation of mercenaries from distant parts to play nominally local game.

THE CONTEMPORARY REVIEW.

The *Contemporary* starts the New Year with an exceptionally valuable number. The high worth of Professor Cunningham's discussion of "The Living Wage," Mr. A. Russel Wallace's Scheme for reforming the House of Lords, and Mr. Haweis's brilliant paper on the Mormons, has been noticed previously.

"LITERATURE AND LUCRE."

The Literary Conferences at Chicago are sympathetically described by Mr. Walter Besant, who deplores the indisposition of literary folk to common action, and is specially roused by the superstition that a literary man is degraded if he considers the commercial value of his work. In producing it he is certainly an artist, but when it is produced he is rightly a merchant.

The patent facts of the case—viz., the great wealth acquired by successful publishers, the large number of existing firms, the continual addition of new firms, the magnitude of the figures when they are accessible, all prove beyond a doubt that literary property is now a very considerable item in the national wealth.

It is only just to ask what proportion of profit should

be reserved by the author and conceded to the publisher. —The Society of Authors demands

(1) Right of audit. (2) No secret profits. (3) The contract to make it clear what proportion of profits is assigned to either party.

Mr. Besant exults in the unprecedented audience open to the English man of letters—the whole English-speaking world being before him—and in the generally sound literature it demands.

CROMWELL'S STATE CHURCH.

Much fresh and interesting information about "The Gospel Church of the Commonwealth" is given by Mr. H. A. Glass. Francis Rous, author of the saying "Lie boldly for some of it will stick fast for ever" and of the (Scotch) metrical version of the Psalms, Speaker of the Barebone Parliament, was also the initiator of the distinctive features of the Protector's State Church. The scheme adopted was essentially his:—

1. That Commissioners be appointed for ejecting and settling ministers. 2. That the ministers settled shall have and enjoy the maintenance already settled by law. 3. That such ministers should have a legal property in tithes. . . . The Church of the Commonwealth was a novel experiment in the history of the Christian Church. It had no forerunner and has had no successor. For six years the Christian religion was established in England without a creed, or a catechism, or a detailed Confession of Faith . . . The first and chief requirement of the Commissioners was character . . . In matters of order of worship, administration of baptism and the Lord's Supper, ordination of ministers, government by presbytery or otherwise except episcopal, the several churches were left to themselves in nearly absolute freedom.

HOW TO REVIVE FARMING.

Mr. Harold E. Moore criticises many current remedies for agricultural depression, and thinks that for "the Revival of Farming" —

the practical course to be recommended at the present time appears to be that large farmers, by the use of improved machinery, more hand labour and high tillage, should raise increased crops, and that these crops should be of a nature best calculated to maintain dairy stock. Then those possessing only small capital with a knowledge of landed work, and willing to return to, or remain in, the country for a maintenance, should be assisted to gain their desire by local co-operative effort.

OLD AGE PENSIONS FOR TEACHERS.

Mr. W. A. Hunter, in a paper packed with most suggestive facts and figures, propounds a scheme for the superannuation of elementary teachers. He would exact from all teachers compulsory contribution of so much per cent. on all salaries up to a given maximum. School Boards and School managers might be induced to pay one half of the necessary contribution.

Such a national scheme might be governed by a Board, on which the teachers, the employers of teachers, and the Education Department might be represented. The Government would collect the premiums by deducting them from the Education Grant, and might assume responsibility for an investment of the fund.

OTHER ARTICLES.

Mr. Emerson Bainbridge tells from the coalowners' standpoint the oft-told tale of the Strike of 1893. He points to competition from other coal districts at home and abroad in justification of the owners' action, and remarks that the Board of Conciliation agreed on in November if agreed to in July would have saved all this loss. Mr. Augustus Birrell writes of Wolfe Tone—"a true humourist as well as a great rebel," and Dr. Geffcken paints the future of Maritime Warfare in gloomy colours so far as England is concerned.

THE NINETEENTH CENTURY.

THE chief attraction of the January number (referred to on a previous page) is Professor Huxley's beautiful tribute to his deceased companion in arms, which is as valuable for what it reveals of the writer as for what it tells us of Tyndall. After this unique and memorable contribution we cannot complain that the rest of the articles, though as a rule bright and entertaining, are scarcely up to the average of eminence maintained by this *Review*. Notice has been elsewhere taken of Mrs. Crackanorpe's "The Revolt of the Daughters," Mr. Wm. Graham's "Chats with Jane Clermont," Mr. H. A. Giles' "Chinese Poetry in English verse," Dr. Steeves' "Scheme for Sanitary Insurance," and Lord Dundonald's "Protection for Surnames."

PARSEE ORIGINS OF THE CATHOLIC CREED.

Rev. Dr. L. H. Mills, "speaking from an orthodox point of view" on "Zoroaster and the Bible," calls attention to

the now undoubted, and long since suspected, fact, that it pleased the Divine Power to reveal some of the most important articles of our Catholic creed first to the Zoroastrians, and through their literature to the Jews and ourselves.

He traces resemblances or anticipations of Catholic doctrine in the Zoroastrian ideas of "the Seven Spirits of God," of the Creator, Sovereign, the Kingdom of God, Satan, the Fall, the Virgin birth, the Temptation, and pre-eminently of Immortality and Resurrection. He derives "Pharisee" from Farsee, Parsee, Persian.

A NEW ERA IN CANALS.

The Manchester Ship Canal is described (with chart) by Lord Egerton of Tatton with a profusion of statistics and calculations like those which the newspapers have of late made familiar. He quotes the saying of Voisin Bey that "the difficulties of carrying out a canal through a highly populous and manufacturing district were much greater than those encountered in making the Suez Canal through a desert," and predicts that if the Manchester enterprise succeeds, it will be the commencement of a new era in canals. All the large commercial centres will demand an improved system of canals for the transit of heavy goods. Sheffield and Birmingham will be among the first. . . . The whole subject might worthily occupy the attention of a Royal Commission.

HOW BEST TO EXPLOIT AFRICA.

Recognising that "Europe has, for good or ill, taken possession of Africa in the name of Mrs. Grundy, Civilisation, and Company," but that when "divested of all philanthropic shams, the real mission of Europe in Africa is to turn that continent to profitable account, for the benefit, not of the natives, but of their taskmasters," Mr. Arthur Silva White argues that the work can best be done by the agency of Chartered Companies, and that so long as they observe the stipulations of the charter they should have a free hand. If our companies are suppressed, foreign rivals will take their place.

OTHER ARTICLES.

Dr. Jessopp in "a word for our Cathedral system" takes Rev. Mr. Dickson severely to task for his reforming proposals. Mr. Wm. Sharp calls attention to the attractions of French North Africa as "the new winter-land," and commends the oasis of Biskra as "the queen of French-African health resorts."

SIR ARTHUR SULLIVAN is the subject of Miss Flora Klickmann's Sketch in the January number of *Sylvia's Journal*. Professor Stanford appears in the *Cabinet Portrait Gallery*.

The Review of the Churches.

A NEW and valuable feature is introduced by Dr. Lunn in the December number of his *Review*, under the heading of "Progress of the Reunion Movement." He proposes from month to month to record interesting developments of the Reunion Movement, and to quote from important articles, sermons, and speeches dealing with the subject. This meets a felt want. "The Progress of the Churches" has told of the separate life of each. There was needed a general survey of their inter-relations and mutual approaches,—of the convergent evolution which it is the precise purpose of the *Review* to foster. Rev. J. Reid Howatt, whose notes have always been crisp and piquant, resigns the editorship of the Presbyterian section, and is succeeded by Rev. T. M. Lindsay, D.D., Professor in the Free Church College, Glasgow, and Convener of the Free Church Missionary Committee. Dr. Lunn is to be congratulated on securing so eminent a colleague. On "The Christian Church and the Coal War" the Bishop of Wakefield writes with studied, almost pathetic neutrality, doing little more than urge the establishment of Boards of Arbitration; Rev. Ald. Fleming Williams insists that "if there is a religious duty in the world" it is to support the men; and Rev. Prebendary Grier inveighs against the system of cash-nexus and organised selfishness, roundly declaring "to ask us to let them [the miners] be coerced into submission by the hunger of their wives and children, is to demand of us the surrender of our humanity." The Round Table Conference on the School Board Controversy is continued by Revs. J. Hirst Hollowell and W. J. Henderson against Mr. Athelstan Riley's position, which is supported by Mr. Philip Vernon Smith. Rev. E. C. Chorley's account of Free Church Federation in Hampshire is noticed elsewhere.

The English Illustrated.

THE Paris Correspondent of the *Daily News*, Mrs. Crawford, contributes an article upon New Year's Day in Paris. Carmen Sylva writes a beautiful legend of the birth of the Edelweiss from the grave of a fair bride buried beneath a snow-drift. Lord Elgin will require an unusual amount of Christian charity to be grateful to Sir Edwin Arnold for his classification of Indian Viceroys. According to Sir Edwin there are three types of Indian Viceroys: one like Sir John Lawrence, the second like Lord Dufferin,

And the third might be very well represented by Lord Elgin himself, the intelligent and high-bred ruler who is sure of nothing except of his good will to serve faithfully India and her Empress, and who goes out willing and ready to learn from those who understand the hundred problems of the Peninsula.

Portraits are given of Lord Elgin, the Earl of Northbrook, the Marquis of Ripon, the Marquis of Dufferin and Ava, and the Earl of Lytton. The supply of very readable fiction is plentiful. The illustrations are above the average. The frontispiece,—"A Happy New Year,"—calls for special mention.

In the *United Service Magazine* appears an interesting sketch, by the late Major-General T. A. L. Murray, of "The Rise of Aldershot." The error is pointed out of the idea that the Crimean War led to the formation of the Camp. The suggestion was made in 1853 by the Prince Consort. Mr. John Leyland describes the recent manoeuvres of the Italian navy. He complains of the feebleness of the defending force, and mentions several points necessary to maintaining in efficiency the "splendid fleet."

THE FORUM.

WITH the December number the *Forum* reduces its price from fifty to twenty-five cents, and must now be regarded as a most phenomenal shilling's-worth. Its exceptionally high standard of value is more than maintained, as may be seen from notices elsewhere of the articles by Mr. Frederic Harrison on "The Uses of Rich Men"; by Mr. W. E. H. Lecky on "Israel Among the Nations"; by Dr. Brinton on "The Beginning of Man"; by President Hall on "Child-Study"; and by other eminent contributors. But, singularly enough, though the American price now is twenty-five cents, the British price remains at 2s. 6d.

NEW VIEWS OF AMERICAN HISTORY.

Professor Woodrow Wilson has much fault to find with Professor Goldwin Smith's views on American political history. Mr. Smith's volume on that subject he styles "a history nearly all comment," evincing the British quality—one "not of mercy"—and a personal quality that is "cynical and impracticable." Mr. Wilson declares that not merely British writers like Mr. Smith, but

American writers some time since began to admit the technical legal right of the English government in the matter of taxing the colonies, and the entire fallaciousness of the claim to representation in Parliament made by the colonial agitators. They always have admitted that the tax on tea was a small matter, and no very substantial grievance in itself.

But it was a violation of precedent, which is as sacred to Englishmen as law. Mr. Wilson laughs at the naïve way Mr. Smith repeats the old theory of the history of the United States, that

There were, at most, but two sets of forces to be reckoned with, the one set proceeding from New England, the other, which was in the long run to be discredited, from the South; and the permutations and combinations of these could be worked out at leisure.

This was "delightfully simple," but too simple to be true. Mr. Wilson is inclined to think the Middle States have more claim to be regarded as makers of the nation than New England or the South; nay, "that part of our history which is most truly national is the history of the West. Almost all the critical issues of our politics have been made up beyond the mountains."

RESULTS OF THE WORLD'S FAIR.

Mrs. Alice F. Palmer writes grandiloquently on "some lasting results of the World's Fair," chiefly as affecting women. First, she puts "the triumph of women." Woman having won her claim to be considered "a human being" will henceforth ask for no special treatment, but exhibit equally with man. Next, the Fair marked "the climacteric expression of America's existence," and a pitch of national consciousness only once before—in the war—ever attained, and will result in a deeper national dignity. A new sense of the value of co-operative discipline and of artistic beauty was infused. "The most ancient employment of women"—the care of the home—was shown to be "rising to the dignity and attractiveness of a learned profession." None went away from the educational exhibits feeling that woman's sphere was necessarily narrow. Mr. F. H. Head analyses the Fair's results to Chicago. It has made Chicago known as one of the world's great capitals, has roused Chicagoans to an appreciation of artistic effort and its value, and has led to munificent donations in behoof of civic culture.

OTHER ARTICLES.

Mr. W. D. Foulke connects Mr. Van Alen's gift of 50,000 dollars to the Democratic Fund with his sub-

sequent appointment as Minister to Italy, and asks "are Presidential appointments for sale?" Mr. W. J. Coombs expounds what he calls "a plan for an automatic, business-like tariff." He would first ascertain what the requirements of the Government are, and deduct from that sum the estimated amounts receivable from all other sources, and thus ascertain the amount necessary to be raised from the tariff on imports. Then he would levy it accordingly. Dr. J. M. Rice proposes a plan to free the schools from the uncertain influences of local politics. He would combine local direction with a limited state control, so as to combine the advantages of German and American systems.

THE NATIONAL REVIEW.

The National Review for January contains several excellent and striking articles, of wide variety of interest. Mr. Cannan's proof of "The Decline of Urban Immigration," and Captain F. N. Maude's colossal scheme of "Imperial Insurance," demand notice elsewhere. Lord Ashbourne, in a eulogistic retrospect of "W. H. Smith as a Colleague," mentions a singular prophecy of the old worthy uttered in 1889: "England is going to be governed by three classes of men—by roughs, by men of business, and by those aristocrats who have heads on their shoulders and can use them."

PLEA FOR PEOPLE'S BANKS IN ENGLAND.

Mr. T. Mackay puts his case for people's banks into a nutshell when he says:—

It is proved by our Scotch banking system that a desert can be converted into a fruitful land by a judicious extension of credit to a comparatively humble class, and that German peasants can be rescued from the hands of the money-lender by co-operative banking. It will be conceded that, if possible, similar facilities for advancing his position in life should be given to the artisan and to the agricultural labourer. . . It is to be hoped that this matter will attract the attention of the Friendly Society and Co-operative leaders. They are, of all men, the most competent to lay the foundation of a new departure in the cause of thrift.

"HOW WE LOST THE UNITED STATES OF AFRICA."

This is the title of a very clever skit by Mr. F. E. Garrett on current criticisms of the Matabele War. It is supposed to describe what is to take place some years hence, when trouble with the natives is brewing in "the new gold-fields north of the Zambesi"; but the veil is very transparent which covers Mr. Flyte, whose editor has let him "run Labour" in the *Courier*, Mgungu the drunken African Chief, the Great Monopoly, and the Necessary Man. As a result of the tremendous popular agitation which Flyte beats up through the *Courier*, South African patience gives out:—

At the Convention from the three Republics and the two Colonies, which assembled forthwith, the Dutch King-maker's nomination of the Necessary Man as President of the United States was accepted with acclamation. The Necessary Man was not over-happy, for all the poetry that his practical head contained had centred through hard-working years in the world-wide Empire. . . But he set to work with characteristic promptness.

OTHER ARTICLES.

Signed reviews of recent fiction by Lady Frances Balfour, the Hon. Mrs. Alf. Lyttleton, Miss Margaret Tennant, and Lady Constance Lytton, mark a welcome tendency in English life. Mr. Alfred Austin walks his garden still—"The Garden that I Love." Mrs. Crawford narrates incidents in her autumn tour through North Italy. Mr. Harry L. Stephen takes occasion from a notice of the Featherstone report to review the older riots at Peterloo, Bristol, and Newport.

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THE NORTH AMERICAN REVIEW.

The one hundred and fifty-seventh volume of the *North American Review* closes with a good number of wide and varied interest. The late Professor Freeman's "Thoughts on English Universities," Mr. Justin McCarthy's "Parliamentary Manners," Dr. Louis Robinson's "What Dreams are Made Of," and Miss K. G. Wells' "Servant Girl of the Future," are noticed elsewhere. Governor Russell, of Massachusetts, finds the "political causes of the business depression" in the Republicans' Protection and silver policy. Senator Peffer defines "The Mission of the Populist Party," and Mr. Simonds, ex-Commissioner of Patents, defends American patent laws.

THE HAWAIIAN DIFFICULTY.

Mr. Stevens, ex-Minister to Hawaii, pleads for annexation of the islands, on the ground that the Queen had brought on the revolution by an attempted *coup d'état* which aimed at giving her arbitrary power; that the United States' troops came on shore nearly fifty hours after the fall of the Queen; that the islands have become thoroughly Americanized; that more than eighty per cent. of the trade is with the United States; and that the Hawaiian Pearl Harbour is "the key to the North Pacific." Mr. E. T. Chamberlain writes to prove that the revolutionary government could not have come into existence apart from the armed aid of the United States. Mr. W. M. Springer also condemns this intervention in the affairs of an independent even if ill-governed State. He comments on the fact that not a single annexationist was willing to submit the question of annexation to a vote of the people of Hawaii, or would grant them if annexed the political franchise. Their vote would be against annexation. He insists that the United States must restore the *status quo* which their armed force helped to overthrow.

THE BATTLE-SHIP OF THE FUTURE.

Captain W. T. Sampson, of the U.S. Navy, replies to Admiral Colomb's article on "The Battle-ship of the Future." He holds that her speed will be quite moderate, not exceeding sixteen or seventeen knots as a maximum. The coal endurance required depends on national coast line and policy, but would be reduced by the use of liquid fuel, which Captain Sampson expects will be adopted, and will obviate many accidents both in peace and war. He also expects an increase in size of the ship, limited chiefly by her cost.

Under the crucial test of war it may be found that many mistakes have been made. One of these would be the multiplicity of devices which every branch of physical science has contributed to overcrowd our ships. . . I fear that we, as sailors, are growing to rely upon them, and will be lost when the rude shock of battle breaks our electric wires and disarranges the delicate machinery upon which we now depend in a thousand ways. In the main, however, I venture to think that the battle-ship of to-day has a sound reason for all her principal features, and the type will persist.

WHY AMERICAN RAILWAYS KILL SO MANY PEOPLE.

Mr. H. G. Prout concludes from different statistics that it is five or it is sixteen times as dangerous to travel by rail, in the United States as in the United Kingdom, and gives as reasons:—

We do habitually kill more passengers than the English, and we do so because they have, per unit of railroad line, more than ten times as much double track as we have, eighteen times as much block signalling, very much more interlocking of switches and signals, and considerably better average track.

A THIRD OF A MILLION SOULS PER SQUARE MILE!

Mr. Edward Marshall reports that three-fourths of New York population live in tenements and one-half in overcrowded tenements. Six down-towards form "the most crowded spot on earth," the average for the whole district being 252,834 to the square mile. The "tenth ward" has 357,888 to the square mile, affording less than a square yard to each person.

If all these people were arrayed in marching order on a parade ground equal in area to the space they live in, their ranks would lack but little of being as tightly closed as those of an army in condition for battle. Nineteen languages and dialects are among the accomplishments of a furniture firm's collector who does business wholly in these wards, and sometimes he is forced to call for an interpreter.

New York, confronted in its tenements with the gravest danger of the sort that ever periled a community, has taken no steps to eradicate it. . . Every great centre of population in "effete and backward Europe" has done more.

THE ECONOMIC JOURNAL.

The current number of the *Economic Journal* furnishes another illustration of the way in which the academic can be combined with what may be called the journalistic study of economics. Many of the articles are as abstruse as a professor's lectures to a class of experts, but they are mostly on topics precisely up to date.

THE ECONOMICS OF THE COAL WAR.

Mr. C. M. Percy tells the history of the Coal War in dolorous accents. "Nearly 1,000,000 workmen of the United Kingdom idle for more than three months, £250,000,000 of invested capital producing no return," and "a direct loss of not less than £30,000,000"! The suggestion that a committee of coalowners and colliers should put up and keep up the price of coal "is altogether fallacious." For other nations are competitors with our coal-consuming trades, and a rise in coal gives these foreigners the advantage. And the United States can produce coal at only 3s. per ton against our 5s. 6d. "The repetition of such a dispute will mean industrial ruin." "The enforcement of such a living wage will bring about a 'dying' industry." Mr. Clem. Edwards, who also discusses the economics of the last Trades Union Congress, surveys the same ground from a very different standpoint. His conclusion is—

Either, therefore, the old cast-iron theory that prices must absolutely regulate wages must go, or Trades Unions must go, or a line of compromise must be found. I think this third course is possible. . . I believe that a [Conciliation] Board may be formed in which a living wage minimum may be fixed, and above this give free play to the theory of prices regulating wages.

HOPE FOR THE BRITISH FARMER.

Mr. W. E. Bear concludes his discussion of the agricultural problem somewhat hopefully. He points to the decline of wheat growing in nearly all countries of the world, and ascribes it to the prevalence of unremunerative prices. Production will contract until prices expand. Wheat "is not likely to be dear for many years to come," but "it will not be, as a rule, nearly so cheap as it has been during the last nine years." There is for the British farmer a probability of diminished competition, but in the meantime of hard struggle. Reduced rent and tenant-right (free sale and compensation for improvements) are required.

With all the disabilities under which farmers labour removed, so far as they can be by legislation, I believe that the agriculturists of this country would be able to make their industry pay, in spite of foreign competition.

Lieut. J. Manners Smith.

Abdur Rahim.

Mr. E. H. S. Clarke.

Mr. A. H. McMahon.

Ibrahim Khan.

Mr. J. S. Donald.



From a photograph by

Colonel Elles.

Sir Mortimer Durand.

Major Fenn.

Mr. T. St. Pyne.

Mr. J. D. Lawrence, Publisher.

CURRENCY AND BANKING.

The report of the Indian Currency Committee is discussed in two papers. Mr. L. L. Price endeavours to remove certain objections raised to bi-metallism, and appeals to the plain practical man "to decide in its favour." Mr. W. Fowler thinks it "perhaps rash to assume that bi-metallism has departed this life," but until this is the case feels the effectual discussion of the whole question almost impossible. He cannot see that the good of the people of India is promoted by the recent change; and he points out the peril caused by the further demand for gold to our scanty gold reserve. Mr. Fras. E. Steele calls attention to the danger of the recent growth of competition in banking aggravated by the multiplication of "branches." That he does not overlook the other and more honouring side of banking life appears from this statement, for which he vouches:—

During recent credit disturbances in London, many cases have occurred in which bankers who have been offered lucrative and desirable accounts have made every effort to disconcert the transfer by assuring the would-be transferors of the groundlessness of their fears as to the stability of their own bank.

Mr. George H. Murray investigates the growth and incidence of local taxation. The reviews of new books, and the abstracts of economic articles in recent periodicals, impress one as executed with admirable care; the general survey of contemporary thought appears to be remarkably wide and complete.

THE ARENA.

THE *Arena* opens its ninth volume with several striking articles, and the promise of an attractive international programme. The editor evidently trusts to novelty more than variety. Apart from the four poems and Mr. Herne's thumbnail "character-sketch," there are eleven articles, and of these three deal with hypnotism—as noticed elsewhere—and three with the interminable currency question. Mr. John Davis tells the story of the Bank of Venice, and how the Venetians preferred the book credits of that bank to the current coin. For more than six centuries (till 1797) the bank did business "without break or panic," and its history "proves that credit money resting directly on the law, that is, on the fiat of the government, is from twenty to thirty per cent. more valuable in the commercial world than non-legal currency which rests first on coin, and the coin on fiat." Of which the modern moral is obvious. Mr. G. C. Kelley contributes "A Southern View of the Financial Problem," and implores the United States to wait no longer for European co-operation, but to decree "the complete monetisation of both metals." Dr. George C. Douglas also pleads for "the enactment of an unlimited bi-metallic coinage and legal tender law at our old ratio," but couples with this two other suggestions. He would invite "the bi-metallic world" to confer and agree on a ratio common to all; and—a curious idea—he would fix two tariffs for imports, a minimum for bi-metallic nations, and a prohibitive maximum for nations with a gold standard. Thus he thinks to bring England to her knees. It is rather rough on British bi-metallists that their American co-theorists are constantly insisting on the gold standard being unfairly but extraordinarily advantageous for Great Britain. Mr. Darrow's "Realism in Literature and Art," and Dr. Sanday's "Aims and Methods of the Higher Criticism," have been previously noticed.

THE ASIATIC QUARTERLY.

THE pages of the *Asiatic Quarterly* supply striking evidence, not merely of the vast range and intricacy of our imperial interests, but of the imperial temper which these have evoked. Even a casual reader, cannot fail to be impressed with the sense of responsibility which is pervasively present, and which appears in the keen satire as well as in the learned notes on Oriental antiquities. In the current number Sir Lepel Griffin's sketch of the late Maharaja Duleep Singh is a happy combination of faithful criticism with kindly sympathy. "An ex-Punjab Official" rejoices in the success of the Durand Mission as "a check to the forward policy," and urges that our "influence" over Afghan tribes in territory ceded to us be

confined to keeping them independent from one another and from themselves, combining only against foreign invasion. It took Russia forty years before she could conquer one Circassia by living Walls of besieging armies that gradually rose to 200,000 men. . . . Here in the Hindukush, we have thirty-six Circassias, each stronger than the one on the Euxine and without a sea to get round them.

"Senex" sums up Lord Lansdowne's term of service somewhat unkindly under the title of an Invertebrate Vice-royalty. He bewails the enervating influence of Simla society, and speaks of the Viceroy as "the Great Panjandrum of a huge and powerful organisation for Mutual Adulation."

Sir Roper Lethbridge implores the new Viceroy to return the Berars to the Nizam of Hyderabad, to whom they have long been overdue. Mr. Justice Jardine puts in a strong plea for "a University of Burma" at Rangoon. The University of Calcutta, which is at present supposed to supply the need, is 800 miles away, and the peoples of Bengal and Burmah have different languages, creeds, and characters. His demand voices also that of Buddhist monks and Christian missionaries. Sir H. N. D. Prendergast sketches the course and policy of England and France in Indo-China. He points out our remarkable success in securing the native trade in singular contrast with the results of the French. He urges that it is necessary that "an army distinct from that required for home defence may always be held in readiness in England to take the field in the interests of India."

Mr. John Beames remarks with joy upon the absence of native opposition to the taking of the last census in India, and recalls the semi-rebellion aroused by earlier enumerations. Too much confidence must not apparently be put in the non-statistical portions of the Report, for it actually describes Hinduism as "primarily and historically the antithesis of Islam!"

Mr. Bertram Mitford offers some "sidelights on the Amandehili (Matabili) question" of no subdued tint. All "cessions" from South African chiefs must be "absolutely rotten, or fraudulent, or both," for no chief dare grant away the land of his father, except under forcible compulsion. The cringing attitude of concession-seekers may, he suggests, account for the alleged insolence of the Matabili later. The only honourable course open to us is, he insists, to restore Lobengula over his conquered people.

In the notes the statement is reiterated that the reason of the hitch in the recent Viceregal appointment was that the new Viceroy was expected to pledge himself to "the suppression of the opium traffic, the reduction of the military expenditure, and the support of the National Congress." These three pledges have, it is suggested, been given by Lord Elgin; whereat the editor uses strong, if polite, language.

THE REVUE DES DEUX MONDES.

THE December *Revue des Deux Mondes* contains three important articles, "The Transformations of Diplomacy," by an anonymous writer, and a lengthy account of "The Rise of Old and New Epidemics," by M. A. Proust, of the French Medical Academy, noticed elsewhere.

In the December 1st number M. Blanc contributes a curious description of a journey in Central Asia, discussing by the way the Pamir Question in its bearings on English and Russian politics. Another article in the same number, which bears indirectly on Russia, is a thoughtful analysis by "G. Valbert" of Professor Geffcken's late pamphlet on the Franco-Russian Alliance.

PEOPLE'S BANKS IN ITALY.

The most interesting passage in M. Paul Leroy-Beaulieu's third article on "Co-operation" refers to the Italian Credit Banks, founded by the people, "thanks to the ancient spirit of association among Italians." In Germany similar institutions are more under the control and advice of the richer financial classes; in Italy they appear to have sprung partly from the Savings Banks, which enjoy great liberty of investment. The foundation of the first "Popular Bank," in 1866, was due to M. Luzzati, and was laid at Milan. It began with a very modest capital, the sum of £30; the shares being £2 each, the payment spread over several months. This bank now occupies a large building, and employs at least 130 paid functionaries, 100 clerks, and has more than 17,000 members. It pays a high dividend, like the numerous other banks founded on the same model.

THE LIFE OF FRENCH MINERS.

In addition to the concluding article on "The Transformation of Diplomacy," and M. Jusserand's curious account of "The Mediaeval English Theatre and Drama," noticed elsewhere, the most notable contribution to the second number of the *Revue des Deux Mondes* deals with the strike of the miners in the north of France. From the description given by M. de Calonne, it does not appear that the French miner is any better off than his English brother. But he entirely denies the truth of Zola's terrible picture in "Germinal," that is to say, as regards the character and morals of the men. "The working miner," he observes, "is as a rule a worthy kind of man, very courageous, a very good husband and father. His home, where often some ten or twelve children may be found, is clean and comfortable, and the wife manages to look and dress well on the large wages earned by 'her man.' The miners' families eat meat every day, in agreeable contrast to the peasantry, who can barely afford meat more than once a week; though beer is often taken, coffee remains the French miner's favourite beverage. During the last fifty years the French miner's wage has more than quadrupled, and according to this writer they should have remained content; for he points out that the late strike, so far from being beneficial, was very injurious to the workers' cause.

THE CITY OF WASHINGTON.

In the same number M. R. Moireau describes the beginnings of the town of Washington under the title of "The Birth of a Capital." In the year 1789 the United States bethought themselves seriously of where to establish their seat of government. For various reasons Boston, New York, Philadelphia, and Baltimore were considered unsuitable, and at last, perhaps to please their great leader, whose property, Mount Vernon, was situated on the Potomac River, an entirely new site

was chosen, which consisted of ten square miles, and included the villages of Georgetown, Germantown, and Alexandria. George Washington had intended to call the place Federal City, but on the 9th of September, 1791, the commissioners charged with the scheme proposed and obtained that the town boasting to be the seat of government should be called the City of Washington, and the land round it the Territory of Columbia. The ground on which Washington now stands belonged to the farmers of Maryland, and was paid for by the State at the rate of £25 an acre. The actual planning out of the town was confided to a French engineer, Major L'Enfant, who took for his model stately Versailles; but though his ideas were splendid, and may now be said to have attained fruition, till the middle of this century Washington had an unbaked look, and was given over to mud and fever. On April 24th, 1800, the sixth Congress made up its mind to spend the last six months of its sitting in Washington, and accordingly John Adams installed himself in the White House, of which the actual building was till then unfinished. In those days Washington was really a squatter's village, set down in a wilderness, and the members of Congress had to find lodgings in Georgetown, some four miles from the capitol. The residence of the President of the United States was only known as the White House after the year 1814, owing to the fact that after the edifice had been partly destroyed by fire, it was given, after having been rebuilt, a thick layer of white paint. The Adamses made but a short stay in the Executive Mansion, but President Jefferson remained eight years an inhabitant of the White House, and he spent as much time as he could in his beautiful Virginia home, Monticello. Society, in the modern sense of the word, seems to have been conspicuous by its absence in the Washington presided over by Jefferson.

The Washington of to-day dates from little more than twenty years ago. In 1875 the town could boast of 125,000 inhabitants; the population now exceeds a quarter of a million, and the city is considered one of the most elegant, most healthy, and most agreeable towns in America.

A BELATED Christmas annual which deserves mention is "The Old Country," an Irish miscellany containing some very excellent reading and some passable illustrations. Among the most notable of its contents are poems by Miss Katharine Tynan, the Hon. Mrs. Arthur Henniker, the late W. G. Wills, Professor Dowde, and Mr. Lewis Morris; stories by Mr. W. B. Yeats and Miss Mary H. Tennyson, and, most important of all, two short poems by Lord Byron and Tom Moore which have not hitherto been published, and for the authenticity of which Mr. Frederick Langbridge vouches.

THE *Californian Illustrated* for December is also a Christmas number, and furnishes an interesting example of the ornate style of marginal decoration and of inter-blended picture and letterpress. The engravings are exquisite, especially the tinted frontispiece. The last line of the opening poem by L. H. Foote is the stateliest: "The dead Christ lives and dominates the world." Frank McDonald's rendering in the original metres of Von Chamisso's "Woman's love and life" successfully recalls the German rhythm, and is finely illustrated. Miss Fannie Barbour's "Golden Jubilee of the Pope" and Prof. Richardson's "Early Art among the Chiriquans" are the chief articles, apart from the predominant fiction.

WILSON'S PHOTOGRAPHIC MAGAZINE.

AUTOBIOGRAPHICAL.

THE December number of this excellent magazine includes an autobiographical article, which says:—

Thirty years ago, at the moment of writing, I was born as the *Philadelphia Photographer* at Philadelphia.

I had no place to lay my head nor a chair to sit upon. Fortune touched me under the chin and said: "Never mind, I'll provide you with a chair." Good as her word, she brought one to me (upon whom I have been sitting ever since) in the person of Mr. Edward L. Wilson.

Beneman and Wilson, my first publishers, had a combined capital of one hundred dollars (£20). Their work was done at night.

Neither speculator had ever seen a photographic magazine before they planned their own, but both felt sure that one was wanted. The condition of photography and photographers then supplied the data from which to judge.

Since then my life has been a drag and a drudge, a diversion and a delight. I say "drudge," because the work has been exacting and constant; "drag," because I have had to pull my editor through a great many hard situations; "diversion," because it has been the liveliest part of my existence; and "delight," for the reason that I am assured that I have been useful to a worthy and industrious craft.

At once I tried to interest the public in photography, and I persisted. Now the public is *with us*.

The fraternity of photographers during my first year (1864) was largely made up of men who had been in other businesses—avocations of all kinds; consequently there was but limited practical knowledge, and it was often purchased at a high price from those who knew the most. This gave vantage ground to individuals whom we called "process-mongers" and "patent-sharks." Many chances to help to right the wrongs of the fraternity were offered; and I made that my special work, while I tried to instruct in practice.

Toward the end of the year the Berlin Photographic Society started a magazine with Dr. H. W. Vogel as the editor—a welcome coadjutor. The Photographic Society of Philadelphia had been organised for some time. It adopted me at my birth "its organ."

About the last blow I struck in 1861 was against photographic piracy. The chromo-lithographers were copying photographs relentlessly and running down the price.

At the end of the year Mr. Beneman was made a member of the firm of Sherman and Co., and Mr. Wilson bought out his interest in me, and retains sole ownership of me.

New friends and new life among the members of the fraternity caused the year 1865 to be a prosperous and an enjoyable one.

Urged to do so in these pages, photographers began to take more interest in the production of artistic work; and the first ten years of my life were hard eventful years in photography.

During the next twenty years everything continued to grow on and on, sometimes up and sometimes down. In 1886 my pages were doubled, and the issue was made twice a month. Moreover, it was thought that I could grow better in New York, and so there I was established with my "chair." When I began, my exchanges did not number a dozen. Now they come to me in all languages. It is much harder work to edit a photographic magazine conscientiously than it was—very much harder, but the consciousness of having been useful to a craft whose work is a necessity to the world is a good recompence.

Wilson's Photographic Magazine is again issued in monthly form, and each number gives a specimen of photography as a frontispiece.

Newbery House Magazine, which has reduced its price to sixpence, contains only one article—"Fulham Palace." Two serials are started, and two short stories are given, one of each for juvenile readers. The new series, however, is scarcely an improvement on the old.

THE INVESTORS' REVIEW.

THE *Investors' Review* has now become a shilling monthly. The January number includes articles on "The Paralytic Bank of England" and "French Finance and Social Disorder." On the former subject, Mr. Wilson writes in conclusion:—

Whatever is done, we may be quite sure of this. If the affairs of the Bank are allowed to drift along as they have done, more or less, since the Act of 1844, the end must be a crisis, beside which the Baring collapse and all that followed it will dwindle into insignificance. These are not idle words nor random prophecies. The readers of the *Investors' Review*, at least, know that we never speak out, except on good and sufficiently reasons given, and this short essay is only an imperfect summing up of conclusions we have been in a manner driven to as the result of many years of close observation—and by no means hostile observation either—of the Bank, its isolated position, its business ineptitudes, and its appalling absence of anything like consistent, or even decently intelligent, direction.

Mr. Wilson makes the following further announcement:—

The editor of the *Investors' Review* is prepared to answer inquiries about public securities on the following terms: For one question, 10s.; for every additional question in the same letter, 5s. Merely speculative questions relating to the rise or fall of prices on the Stock Exchange cannot be answered, nor is the editor able to send replies by telegraph. Address: "Editor, *Investors' Review* Office."

YOUNG ENGLAND.

Young England begins a new volume with a new editor and some new features. The late Mr. Thomas Archer has been succeeded by Mr. Horace G. Groser, author of "Atlantis and Other Poems." Under the new régime all the qualities that have built up the reputation of the magazine are to be maintained, while something more definite and permanent in its results is also to be aimed at. The new editor addresses a spirited poem to English boys in the January number, in which he says:—

Do you count it a little thing to be born with an English name—To be heirs of a race that has climbed through a thousand years to fame?

* * * * *

Shall DUTY be just the task that is under our eyes—no more? Must we never straighten the back, and glance behind and before?

Is Duty the daily toil for one sole hearth and home, Blind to all other claims and the lineage whence we come? If Duty wait at the forge, or the loom, or the warehouse stool, The larger thought will inspire each stroke of the pen or tool; And the worker shall give his best, not alone for the wage it brings,

But lest the honour of England be lowered in little things—By her craftsmen's niggard zeal or the greed of her merchant-kings.

THE IRISH MONTHLY.

THE *Irish Monthly* has just attained its majority, that is to say, it has just completed its twenty-first year, and with the January it begins the twenty-second annual volume. Among its contributors, past and present, are numbered Denis Florence MacCarthy, Miss Attie O'Brien, Lady Georgiana Fullerton, Judge O'Hagan, Dr. Russell of Maynooth, Frances Wynne, Mrs. Ellen Fitzsimon (O'Connell's daughter), Kathleen O'Meara, Father Anderdon, Rose Kavanagh, Brother Azarias (Mullany), and many other writers of standing. The editor draws attention to the name of the magazine, which is simply the *Irish Monthly*, therefore the *Irish Monthly Magazine* of sixty years ago was not an exact namesake. During the first half-year of its existence, it is well to add, the *Irish Monthly* was *Catholic Ireland*.

THE NOUVELLE REVUE.

THE *Nouvelle Revue* opens with a long review-article of M. Genevois' "Les Dernières Cartouches," a work which attempts to describe the last months of the Franco-Prussian War. M. Richard contributes a pleasant account of a journey in Thessaly, the largest district of ancient Greece; and the same number contains a short sketch of Soren Kierkegaard, the Danish moralist and author. This remarkable man was born at Copenhagen in 1813. He and his brother (later Bishop of Aalborg) were the sons of a peasant who had made his fortune in the wool trade, and then retired to Copenhagen, where he led a quiet austere life, bringing up his two sons according to his own theories, and entertaining the few friends he still saw, with his views on morality and religion. During the whole of Kierkegaard's life he remained strongly influenced by his father's ways of thought, and many of his writings, treating of religion and morality, might easily be delivered as sermons. He was extremely severe on the faults, not to say vices, of the Danish clergy, whose conduct and life he stingly contrasted with that of their master, Jesus Christ. Not only the clergy, but the whole of the Danish society of his day, feared the writer of these powerful diatribes, and for a time at least he enjoyed no credit in his own country.

M. E. Martineau contributes a few pages on the Franco-Russian commercial treaty, whilst Madame Pauline Savary describes the Museum of Mussulman Art lately held in Paris.

Apropos of the great bell which will soon arrive in Paris from Russia, M. Bonnefont writes an interesting and curious account of the various great bells of the world. The Egyptians, we are told, invented the first bell, and it was only as late as 604 that they began to be used in the Roman basilicas, where, however, they were quite small and insignificant in sound and weight. The largest bells in the world are in Russia: that of the Kremlin weighs half a million pounds. In France, Notre Dame can boast of one weighing thirty-five thousand pounds. The next most famous French bell is in the Cathedral at Rouen. Perhaps the most famous bell in Europe is that of Villela, which is said to sound of itself when some misfortune threatens the kingdom of Spain. The first blessing of bells took place in 750. The best bells, observes M. Bonnefont, are composed of a mixture of copper and tin, and the hammer should weigh at least a twentieth part of the whole bell. The first chimes and peals came into being during the fifteenth century, and at once attained considerable popularity. Soon every town in Europe could boast of its peal of chimes, and the trade of bell-ringer was exceedingly profitable. In Turkey bells are held in less esteem; criminals who have been reprimed are obliged to wear a small bell suspended round their necks in order to warn passers-by what manner of men they are, and the same edict is in force as regards lepers.

The second number of the *Nouvelle Revue* is exceptionally strong, and can boast of several excellent articles; yet we cannot but notice that Madame Adam gives more and more prominence to political and military subjects both as regards ancient and modern history.

The *Revue* opens with what promises to be a curious and valuable addition to Napoleonic history, namely, R. A. Gagnière's "Pius VII. and Napoleon II." The author left the manuscript by will to the editress of the publication in which it now makes its first appearance.

M. Hugues le Roux describes a journey he made last summer to Norway, and he seems to have been most struck when in the land of the froids by the Japanese

aspect of both country and buildings. As regards Christiania, Bergen, and other Norwegian towns, he, as a Frenchman, was impressed by their newness. Trondhjem, he observes, has been burnt to the ground fifteen times in three hundred years; and adds that soon these cities of the North will boast of palaces of stone and marble, for wood as building material is being made illegal, owing to the terrible fear of fire. M. le Roux kept a diary each day of his voyage, writing his notes on steamer, railway, and even horseback, and thus his descriptions of Norway and Norwegians are more vivid than most books of travel.

M. Blanchard, a member of the French Academy of Sciences, recounts some curious observations on the memory of both men and animals. He has noticed that not only domestic animals always develop a keen sense of time and place when to do so affects their own life or comfort, but that birds will recollect for years where they once built their nests and were in the habit of receiving food. Those birds which can be taught to talk and sing never forget the phrase they learnt when young, but as they grow older it has been found almost impossible to make them repeat a new word or tune. Among the ancients, Mithridates was noted for his extraordinary command of languages, and it was said that he knew every soldier in his army by his name. The same legend was current about Julius Caesar. In more modern times Frederick the Great's librarian, a certain Lacroze, possessed the same faculty. On one occasion he recited before Leibnitz, in eleven different languages, twelve verses which he only heard repeated once. When he was asked where a given subject was treated, he would cite not only the book, but the page and even the line, and in addition to knowing every European language, Latin, Greek, and Hebrew, to please Leibnitz he added Chinese to his other accomplishments. M. Blanchard points out that an extraordinary memory does not necessarily imply a great intellect. Cardinal Mezzofanti, who knew seventy-eight languages, and could learn a new dialect in about ten days, was in no ways remarkable either as a churchman or as a man. But the greatest phenomenon of the kind ever known seems to have been a certain Verdet, who, born at Nimes, 1824, came out first on the list of the pupils of L'Ecole Normale when only eighteen years of age. With him work was entirely a question of memory. He remembered, word for word, the most elaborate treatises on Physics and Chemistry, and that in two languages—French and German. A sense of memory may be awakened by touch, smell, sight, taste, and hearing.

An anonymous article on the guns used on French warships is evidently due to the pen of an expert. He is in favour of small rather than large guns, for they are less seen by the enemy, and if damaged can be more quickly replaced. The constant invention of new explosives makes the art of defence far more important than that of attack, but he points out that every new French warship built boasts of many improvements on those considered perfectly equipped a few years back.

Another anonymous article, but of very different calibre, deals with the Christianity of Pierre Loti, the well-known novelist; in the latter's lately published story, "Matelot," he concludes the volume with a religious hymn which has been much noticed. In this article his critic attempts to prove his hovering on the brink of the belief, which he had apparently abandoned, in a future life.

A certain Commandant Z. sounds a note of alarm as regards the defences of the coast of Corsica.

SOME ILLUSTRATED MAGAZINES.

The Century.

THE *Century* opens the year well. Among its many excellent engravings those of Frans Hals' "Jester," "Jolly Man," and "Officers' Banquet," stand out conspicuous. There is a good portrait of George Sand. The thirteen illustrations of Mr. Morris Jastrow's paper on "The Bible and the Assyrian Monuments,"—perhaps the solest article in this issue—are models of clearness. Mr. Andrew Lang is shown us as portrayed by Mr. Richmond's artistic and by Mr. Matthew Brander's literary skill. Mr. Brander describes Mr. Lang as "the Admirable Crichton of modern letters," "a Scotsman who has been tinctured by Oxford," as a literary "nephew of Voltaire and cousin of M. Jules Lemaître," as "a romanticist to the bitter end." "Mr. Lang cultivates to best advantage ground which can most easily be cut into allotments." Ex-President Harrison writes warmly approving military instruction in schools and college. He thinks it superior to other forms of athletics, since it "developes the whole man" and "promotes symmetry." Americans "will never have a large standing army," their "strength and safety are in a general dissemination of military knowledge and training among the people." Gustav Kobbé gives a thrilling history of life in the lighthouse on Minot's Ledge. "The Vanishing Moose,"—the victims of ruthless extermination—are described and lamented by Mr. Maddison Grant, with graphic drawings by Messrs. Drake and Sandham. Poetry is unusually plentiful, and some of it distinctly good. "Sir James Simpson's Introduction of Chloroform" by his daughter, James Russell Lowell's "The Function of the Poet," and Mme. Bentzon's recollections and letters of George Sand, and other articles, are noticed elsewhere.

Harper's.

WITH the new volume begins the story of "Trilby"—an Irish girl-model in the Parisian studios—and the three British artists to whom she unexpectedly introduced herself. The author and (copious) illustrator is Mr. George du Maurier. Mr. Edwin Lord Weeks similarly combines pen and pencil in the sketch of his tour "from Ispahan to Kurrachee." Mr. Germain Bapst's historical study of "Captain Napoleon Bonaparte at Toulon" is distinguished by an engraving from a hitherto unpublished drawing by Paul Grégoire, in the possession of the French Government. A poem by Miss M. A. Sangster accompanies the frontispiece—a tint-plate from Miss R. E. Sherwood's drawing "My Golden-haired Laddie;" both are suggestive rather than satisfying. Mr. Fred. Barnard's illustrations of Mr. R. H. Davis' "The West and East Ends of London" are vividly real. Instructively interspersed with engravings is Mr. W. St. Chad Boscawen's article on "Egypt and Chaldea in the light of recent discoveries"—at Telloh. Mr. Boscawen reminds us that we have monumental evidence of "trade intercourse between the land of Chaldea and the peninsula of Sinai as early as B.C. 2800," by way of the Persian Gulf and the Red Sea. There is proof, both linguistic and ethnographic, that the primitive population of Chaldea was Tartar or Mongol. They held women in high repute, calling the mother "the Goddess of the house," and show other signs of matriarchal law. The oldest finds must date from about 4000 B.C. Rev. W. E. Griffis further develops his argument that "distinctively Dutch influences" had large share in moulding "the primal basic

life of New England." Having written a book to prove this in regard to the political form of the English Commonwealth and American Republic, socially, commercially, industrially, religiously, and even educationally. The famous public schools of America are traced to Dutch origins. The anonymous article on "The Mission of the Jews" is mentioned elsewhere.

Scribner's.

MR. P. G. HAMERTON begins a series of studies on "Types of Contemporary Painting" with Edouard Manet, a reproduction of whose "Fifer" forms the frontispiece. With Mr. Fred Keppel's paper on Sir Joshua Reynolds are given fine engravings of eleven of his paintings. In Mr. T. A. Cook's stories in "Stone from Notre Dame," the pictures from photographs of griffins, fiends, and other weird sculptures are strikingly clear and impressive. Mr. Drew contributes a chatty illustrated series of good stories about "The Actor" on "His Human and Social Side." Mr. F. Marion Crawford ends his description of Constantinople. Mr. G. W. Cable begins a serial story—"John March, Southerner"—of the times at the close of the Civil War. Mr. A. L. Lewis, with more candour than many would-be apologists for Scripture, admits that the monuments and papyri of Egypt, so far as yet explored, are "absolutely silent" about the sojourn and exodus of Israel. He tries, therefore, by less direct evidence to find "the place of the Exodus in the history of Egypt." He suggests 1420 or 1320 B.C., according as the "long" or the "short chronology" is adopted, as the probable date. In Miss Wiley's "Endymion" occur the extraordinary words, "Wide snap his eyes," as if the shepherd's eyelids went back with a click like a pistol. There is grim power in Miss Stetson's lines on "The Wolf at the Door."

The Idler.

THE *Idler* is an unusually good number. The editors are to be congratulated upon the steady improvement of the magazine. Mr. W. L. Alden tells a very amusing and very American story of "The Conflict between Choir and Minister," in which the latter comes off victorious, in spite of the odds against him. Bret Harte, on his first book, and "The Folks Play in the Tyrol" are elsewhere noticed. Dr. Parker, of the City Temple, is the "Lion" for this month. One little touch of humour is worth repeating:—"Dr. Parker has been caricatured more than any living preacher, and Mrs. Parker has all the caricatures framed and hung round her studio walls."

The Strand.

SHERLOCK HOLMES is dead. Mr. Conan Doyle has killed him in the Christmas number of the *Strand*. It is not stated if he has left material for Memoirs. Mr. Doyle is said to think more highly of other of his creations than of the late lamented detective. But he ought to feel that it is no small achievement to have created a character that has seized upon the attention of the whole nation. We recommend young men especially to read "Towards the North Pole," by Dr. Fridtjof Nansen, for an example of forethought, courage, and endurance. The article was written by Dr. Nansen on board his specially built vessel the *Fram* while crossing from Norway to Novaya Zemlya to begin, with twelve companions, his perilous search for the North Pole. They are certain to be away for at least three years—possibly five or six. They carry provisions for that time. And for the whole time no word from them can reach their waiting countrymen.

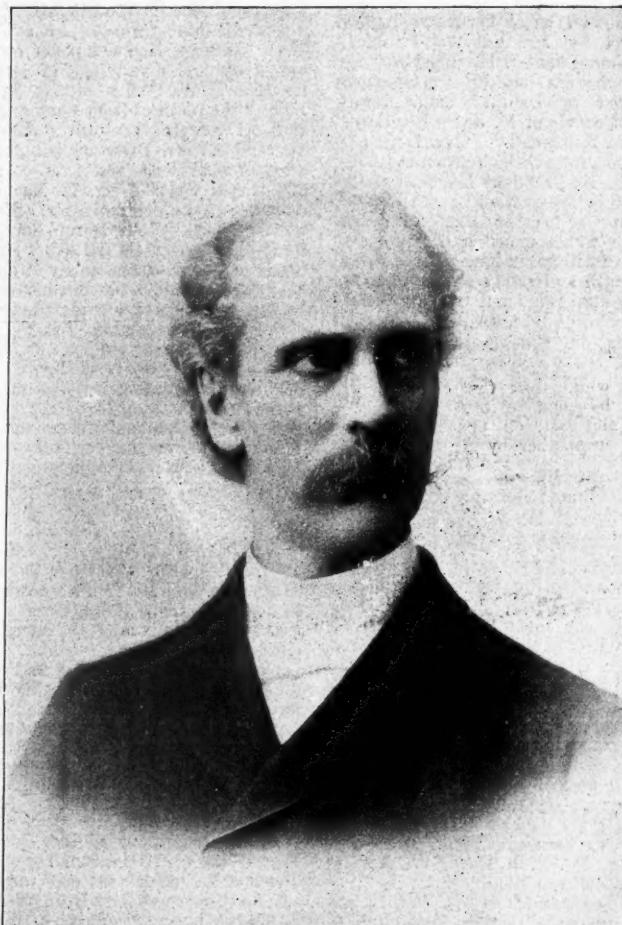
THE BOOK OF THE MONTH.

THE STORY OF THE WORLD'S PARLIAMENT OF RELIGIONS.*

THE Parliament of Religions marks a new era in the history of mankind. Since it has been held the various religious communities, whether Christian or non-Christian, can never take up again to each other quite their old attitude. Antagonism there will be still—conflict there may be—but the fierce hatred and deadly intolerance which once generally prevailed have received their death-stroke. The world can never forget that honoured representatives of the chief living faiths of humanity have met on the same platform, have conversed frankly of their differences, have avowed the elements of faith and morals they hold in common, have agreed on common ends, and, above all, have joined in acts of common worship. This thing was not done in a corner, but openly in the sight of all the peoples, at the greatest international festival yet held, the whole world being previously apprised of the event. The scene that was witnessed in the Art Institute of Chicago has been photographed on the universal consciousness, and the longer the exposure to the reflective intelligence of man, the more indelible will its features become. There were not wanting elements of pageantry to touch the popular imagination. The opening ceremony

was a brilliant spectacle of moving colour. Cardinal Gibbons, robed in scarlet, occupied the centre; on either side of him were Orientals in garments of "gorgeous red" and yellow, of orange and white, or of pure white. The silken and many-hued magnificence of the Chinese and Japanese delegates excited special admiration. Not less noteworthy in their way were the sombre costume of the Hindu monk and the imposing vestments of the Greek Archbishop, while around and before them stood thousands of men and women in varied garb from almost every nation under heaven. Nor was there lack of dramatic incident to deepen the impression. The one hundred and fifty thousand people who filled the halls during the seventeen days of session were unusually demonstrative in their enthusiasm. The delegates of the most diverse faiths marched to the platform arm in arm. The Greek Archbishop publicly saluted the Catholic Bishop Keane with "an apostolic kiss" on the cheek. Archbishop Ireland (crowded out of the principal hall) found himself presiding over a Jewish congress in an adjoining room. No sooner had the Japanese Kinza Hirai finished his

REV. JOHN HENRY BARROWS, D.D.
(Chairman of the General Committee).



* "The World's Parliament of Religions," an illustrated and popular story of the world's first Parliament of Religions, held in Chicago in connection with the Columbian Exposition of 1893. Edited by the Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congresses of the World's Congress Auxiliary. Sole authorised edition. Published in the United Kingdom at THE REVIEW OF REVIEWS Publishing Office, London. Two Volumes. Pp. 1,600. Price 20s. net.

wildly-applauded denunciation of the iniquities of Christian nations, than Rev. Jenkins-Jones, in the fervour of the moment, flung his arm around him. Solemnest and most deeply significant was the fact that each day the assembly opened in united silent supplication, which ended in the common utterance of the Lord's Prayer. This divine prayer has been spoken of as a symbol of Christian unity. It must now be held



HON. C. C. BONNEY
(President World's Congress Auxiliary).



MOST REV. JOHN IRELAND
(Archbishop of St. Paul).

to betoken a unity far wider than Christian. It was not merely joined in by men of other faiths; its utterance was begun and led, on one occasion by Rabbi Dr. Hirsch, and on another by Mr. Mozoomdar, of the Brahmo-Somaj.

A NEW PENTECOST.

The spirit of the gatherings was thoroughly in accord with its devotional expression. It was throughout religious, reverent, fraternal. It was also intense and profound. It reminded some who were present of the spirit

of the great revival meetings led by a Finney or a Moody. It has been described as "a holy intoxication." Again and again it has been called Pentecostal. The effect produced by the Hallelujah Chorus as sung at the closing session seems to have almost reached the point of ecstasy. "To the Christians present—and all seemed imbued with the Christian spirit—it appeared as if the kingdom of God was descending visibly before their eyes." Such are testimonies offered by men of the most different creeds—even by hard-headed Chicagoans. One witness writes:—"Chicago will be the Mount Tabor of our



MOST REV. DIONYSIOS LATAS
(Archbishop of Zante, Greece).



HON. PUNG KWANG YU, PEKING
(Delegated by the Emperor of China to present the doctrine of Confucius).

experience" Chicago, mark, once supposed to be no more than the capital of pork and the quintessence of urban materialism! Hereat truly may one marvel. The late Matthew Arnold told us in italics that "miracles do not happen;" but if by miracle we mean such a convergence and combination of occurrences as is only explicable through the action of a Higher Will, then surely—to any one who accepts the theistic interpretation of history, and pre-eminently of religion—here was a miracle. President Bonney has dared to say, "It pleased God to give me the idea," and to close the meetings with the strong words, "What men deemed impossible, God has finally wrought."

THE BOOK OF THE ACTS OF THE PARLIAMENT.

Of this great deed the book before us forms a noble memorial. It not merely reports the proceedings. It communicates the spirit. It is the official record, but

Sir Edwin Arnold, the Bishops of Ripon and Worcester, Dr. James Martineau, General Booth, Mr. James Bryce, Rev. Hugh Price Hughes, Dr. Lunn, Dr. Fairbairn, President Miller of Madras, Dr. Hofmeyer (South African Reformed Dutch Church), Sir William Dawson, Professors Lüthardt, Godet, Dr. Waldenström, and a great multitude of celebrities in all parts. The scientific worth of the enterprise may be inferred from the avowed sympathy of such professors of the comparative science of religion as Dr. Max Müller, who looks to the Parliament to "do excellent work for the resuscitation of pure and primitive Anti-Nicene Christianity"; of Dr. Tielemans (Leiden), who contributes a paper on "The Study of Comparative Theology"; of Dr. Albert Réville, who concludes his paper by remarking "this Parliament marks the first step in the sacred path that shall one day bring man to the truly humanitarian and universal religion"; and of Professors Pfeiffer and D'Alviella. But though the



MUGURDITCH KHRIMIAN
(Catholicos of All Armenians).

Dr. Barrows, the Chairman-editor, has combined with the fidelity of the official the fervour and vision of the spiritual leader. Much as it has owed to his secretary and other helpers, the book is alive with Dr. Barrows' religious enthusiasm, enriched and expanded as that has been by the wonderful experiences of the Parliament. Profound sympathy will be stirred by the sudden death of his first-born just as he was completing the last chapter of the record. A glow as of an opened heaven falls on his closing editorial words.

These sixteen hundred pages are divided into five main parts. The first is a rapid and vivid "history of the Parliament," from its inception to its close. "The World's response to a great idea" is the title of a chapter which is enough for ever to banish the insane fancy that the Parliament was simply a Chicagoan project, to add one more raree show to the World's Fair.

GREETINGS FROM FAMOUS EUROPEANS.

Expressions of cordial approval of the idea of the Parliament are entered from Mr. Gladstone, Lord Tennyson, Whittier, Chief Rabbi Adler, Phillips Brooks,



MITROFAN, METROPOLITAN OF MONTENEGRO.

book contains many weighty scientific essays, it is by no means an abstruse academic treatise. Except those entered in "the scientific section" (pp. 1347-1383), the papers were all read or spoken before a crowded and demonstrative audience. The popular character thus ensured is maintained and heightened in the general narrative of the proceedings. Part second (pp. 191-252) consists of a general "introduction to the papers." Part third (pp. 253-1383) contains the "Parliament papers." Part fourth summarises "the denominational congresses," and part fifth gives Dr. Barrows' most valuable review of "the Spirit and Influence of the Parliament." Ten pages of "biographical notes" and an index complete one of the most remarkable books ever issued from the press.

AN ECUMENICAL PICTURE GALLERY.

The illustrations, which number over 260, and are admirably engraved, are a most important addition to the worth and the enjoyableness of the work. They visualise the ecumenicity of the Parliament. Portraits of participants and sympathisers are most frequent, and



PROTAP CHUNDER MOZUMDAR.



SWAMI VIVEKANANDA.

face each other most unexpectedly. For example, a likeness of the Archbishop of Canterbury—who enjoys with the Sultan of Turkey the bad eminence of refusing to countenance the Parliament—is put opposite the image of a squatting Jain saint, which serves as a good foil to his Grace. Scenes at the Parliament, its place of assembly, notable religious structures, Christian or non-Christian, in all parts of the world, ceremonies of education, initiation, worship, similarly heterogeneous, and objects of veneration, are attractively and instructively displayed.

In the following paragraphs a few glimpses are given of the kind of presentment made to the Parliament of the

chief faiths of the world. It may be granted that our own scholars might at times give a more scientific account of the development of foreign faiths. But this consideration in no way affects the chief value of these contributions; which is that they represent the version of the world's religions, as given from within, by intelligent but zealous votaries. One feels here the living heart-beat of devotion and sees the living face aglow with worship.

WHAT IDOL-WORSHIP MEANS.

The book contains many pictures of idols such as one mostly finds in missionary literature. There they



ENAVD SHERIARJI DADABHAI BHARUCHA.



H. DHARMAPALA, COLOMBO
(General Secretary Maha-Bodhi Society).

are intended to excite the horror and pity of the Christian reader. Here the attitude to idolatrous religions is avowedly sympathetic rather than critical; but one can scarcely escape a twinge of the old feeling at a sight of the fantastic objects of worship. Nevertheless, the popular Protestant notion of idolatry was emphatically repudiated by those who spoke in the name of image-worshippers. Professor D'vivedi, a Hindu from the Bombay Presidency, declared—

It may be said, without the least fear of contradiction, that no Indian idolater, as such, believes the piece of stone, metal, or wood before his eyes as his god in any sense of the word. He takes it as a symbol of the All-Pervading, and uses it as a convenient object for purposes of concentration, which, being accomplished, he does not grudge to throw it away.

Similarly J. J. Modi, a Parsee of Bombay, refers to the grounds which "actuate and even justify a Parsee in



RIGHT REV. ZITSUZEN ASHITSU
(Omi, Japan).

offering reverence—which it must be remembered is something different from worship—to fire."

Suffice it to say (he observes) that the Parsees do not worship fire as God. They merely regard it as an emblem of fulgence, glory, and light, as the most perfect symbol of God, and as the best and noblest representative of His divinity.

The Hindu monk, Swami Vivekananda, retorts upon Christian critics thus:—

Why does a Christian go to church, why is the cross holy, why is the face turned towards the sky in prayer? Why are there so many images in the Catholic Church, why are there so many images in the minds of Protestant* when they pray? My brethren, we can no more think about anything without a material image than it is profitable for us to live without breathing.

HINDUISM BASED ON REVELATION.

This speaker, Swami Vivekananda, is a high-caste Brahman and representative of orthodox Hinduism. He was one of the principal personal-ties in the Parliament, as well as one of the most popular of guests in Chicago

drawing-rooms. "Three religions," he begins, "stand now in the world, which have come down to us from times prehistoric: Hinduism, Zoroastrianism, and Judaism." Of these, Hinduism alone has fully maintained its ground. "The Hindus have received their religion through their revelation, the Vedas." This is Vivekananda's account. With it picturesquely agrees the verdict of Rev. Maurice Phillips, missionary from India (p. 305):—

We conclude that the knowledge of the divine functions and attributes possessed by the Vedic Aryans was neither the product of intuition nor experience, but a "survival," the result of a Primitive Revelation.

But by the Vedas the Hindu means no mere books.

The Vedas are without beginning and without end . . . They mean the accumulated treasury of spiritual law discovered by different persons in different times.

The Vedas teach us that creation is without beginning or



H.R.H. PRINCE CHANDRADAT CHUDHADHARN
(Bangkok, Siam).

end . . . The human soul is eternal and immortal, perfect and infinite.

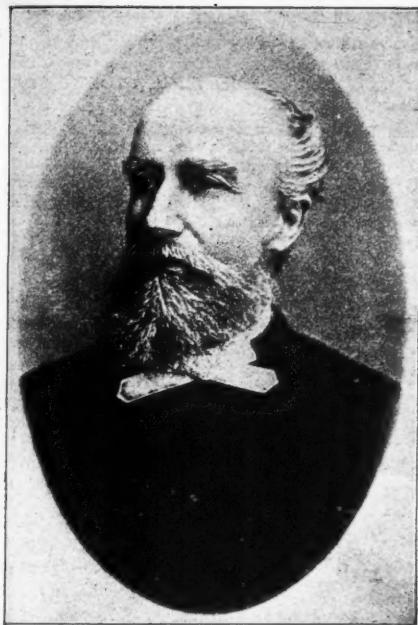
"THOU ART OUR FATHER, THOU ART OUR MOTHER."

The Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings; ye are divinities on earth.

At the head of all these laws, in and through every particle of matter and force, stands One through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is His nature?

He is everywhere the pure and formless One; the Almighty and the All-Merciful. "Thou art our Father, Thou art our Mother, Thou art our beloved Friend, Thou art the Source of all strength: give us strength. Thou art He that bearest the burdens of the universe; help me to bear the little burden of this life." Thus sang the Rishis of the Veda: and how to worship him—through love. "He is to be worshipped as the one beloved," "dearer than everything in this and the next life."

The Hindu religion does not consist . . . in believing, but in being and becoming . . . Reaching God, seeing God, becoming perfect, even as the Father in Heaven is perfect, constitutes

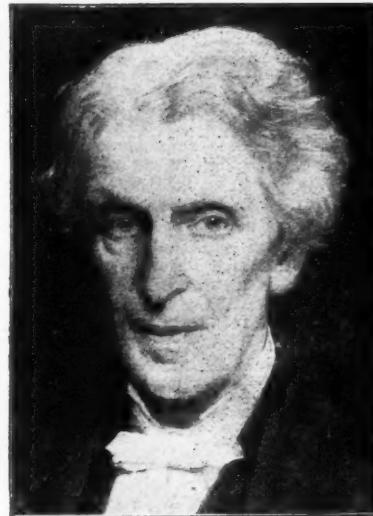


PROFESSOR N. J. HOFMEYR
(Stellenbosch, South Africa).

the religion of the Hindu. When a soul becomes perfect and absolute, it must become one with Brahma.

"NO POLYTHEISM IN INDIA."

Descending to "the religion of the ignorant," Mr. Vivekananda declared plumply on the very outset,



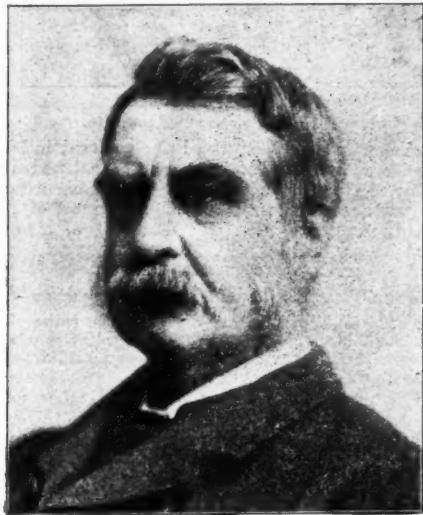
DR. JAMES MARTINEAU.

there is no polytheism in India. In every temple, if one stands by and listens, he will find the worshippers applying all the attributes of God, including omnipresence, to these images. To the Hindu, the whole world of religions is only a travelling, a coming up of different men and women, through various conditions and circumstances, to the same goal . . . The Lord has declared to the Hindu in His incarnation as Krishna, "*I am in every religion, as the thread through a string of pearls* ; and wherever thou seest extraordinary holiness, and extraordinary power raising and purifying humanity, know ye that I am there."

This noble address concluded with a prayer beginning—



P. WALDENSTROM, D.D., F.H.D., M.P.
(Stockholm).



PRESIDENT WILLIAM MILLER
(Christian College, Mairas).

May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, and the Father in Heaven of the Christians, give strength to you to carry out your noble idea!

"THE BANE OF INDIA"—AND ITS ANTIDOTE.

Professor M. N. D'vivedi, who also speaks as an exponent of Orthodox Hinduism, gives a copious narrative of the six great stages in the development of his religion from the time of the Rig Veda to the present day. From their lofty conception of God as "one only essence" "in the totality of all that is," he argues that the authors of the Vedas were much more than the simple, wondering, nature-worshipping shepherds that "the learned doctors" of the West try to make them out to be. It is deeply significant that this Orthodox Hindu professor, in narrating its beginnings, speaks of "the exclusive system of castes which has proved the bane of India's welfare." He traces the true re-formation of Hinduism to the revival

being in one of the *Varnas* and *Asramas* (certain castes), and being bound by the Hindu law.

An eloquent account of the rise, progress, and principles of the Brahmo-Somaj is given by Protap Chunder Mozoomdar, of Bombay. He utters a notable warning to the Christian nations:—

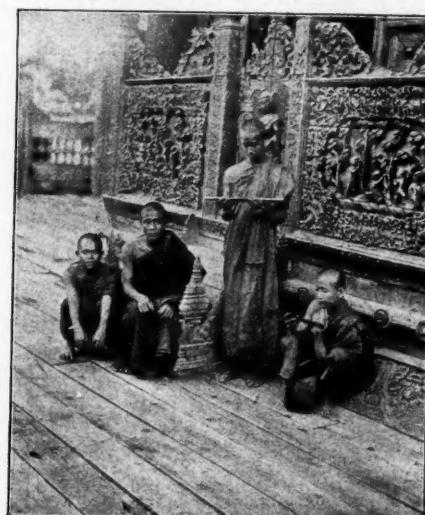
I am often afraid, when I contemplate the condition of European and American society, where your activities are so manifold, your work so extensive, that you are drowned in it, and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions.

BUDDHA'S FOUR NOBLE TRUTHS.

Buddhism is represented by some dozen papers. As it exists in Siam it is concisely sketched by H.R.H. Prince Chandradat Chudhadrarn. The Siamese form of the faith teaches that all things are made up from the Dharma or



MOHAMMEDANS AT PRAYER.



A GROUP OF BURMESE PHOONGEES.

of Sanskrit consequent on the British advent in India. On the degradation of Hinduism prior to that period Mr. Nagarkar of the Brahmo-Somaj agrees with his orthodox countryman. He ascribes the British conquest of India to the direct intervention of "the Lord of love and mercy."

ESSENTIALS OF HINDU FAITH.

Professor D'vivedi's Advaita philosophy teaches—

Look upon all as upon your own self. The philosophy of the absolute does not respect caste or creed, colour or country, sex or society. It is the religion of pure and absolute love to all, from the tiniest ant to the biggest man.

As illustrative of Hindu tolerance of other faiths, he quotes the couplet of the *Bhagavata*:—"Worship, in whatever form rendered, to whatever God, reaches the Supreme, as rivers, rising from whatever source, all flow into the ocean." Professor D'vivedi gives the following "principal attributes" of Hinduism:—(1) Belief in the existence of a spiritual principle in Nature and in the principle of re-incarnation; (2) observance of complete tolerance and of the *Sams Karas* (twenty-five rites),

"essence of nature," itself formed of two essences, matter and spirit, both eternal, but compounded, dissolved, and re-compounded in endless evolution. "The four noble truths as taught by our merciful and omniscient Lord Buddha" are:—(1) "the very idea of self" involves suffering; (2) suffering is caused by lust of sensuous or supersensuous objects; (3) the cessation of this lust ensures extinction of suffering; (4) the paths that lead to the cessation of lust are eight—right understanding; right resolutions; right speech; right acts; right way of earning a livelihood; right efforts; right meditation; right state of mind. These lead to "the absolute repose of Nirvana," which H.R.H. roundly defines as "the extinction of our being—nothingness."

BUDDHA'S SUPREME GOD.

A much more positive version of Buddhism is offered by H. Dharmapala, general secretary of the Maha-Bodhi Society of Ceylon, who is kind enough to append to his paper a list of works on the subject.

"There is," he says, "no pessimism in the teachings of Buddha, for he strictly enjoins on his holy disciples not even

to suggest to others that life is not worth living." Human brotherhood "forms the fundamental teaching of Buddha; universal love and sympathy with all mankind and with animal life. Everyone is enjoined to love all beings, as a mother loves her only child."

Buddha only denies Deity in the sense of Creator.

A supreme God of the Brahmins and minor gods are accepted, but they are subject to the law of cause and effect. This supreme God is all love, all merciful, all gentle, and looks upon all beings with equanimity.

From time to time a new Messiah or Buddha is promised. Nirvana is said to transcend all human thought: "it is eternal peace. On earth the purified perfected man enjoys Nirvana." "Eternal changefulness in evolution becomes eternal rest."

PARALLELS TO THE SERMON ON THE MOUNT.

Mr. Dharmapala claims that "wherever Buddhism has gone, the nations have imbibed its spirit and the people have become gentler and milder. The slaughter of animals and drunkenness ceased, and wars were almost abolished." He offers for comparison with passages in the Sermon on the Mount certain Buddhist teachings, of which these are the pearls:—

Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. . . . Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality. Let the liar be overcome by truth. . . . The real treasure is that laid up through charity and piety, temperance and self-control: the treasure thus hid is secured and passes not away.

THE SYNTHETIC RELIGION."

Japanese Buddhism presents a more metaphysical appearance. Of its sixteen sects and thirty sub-sects the Nichiren School is described by Yoshigiro Kawai as pre-eminent. The Mandala or object of this sect's worship is "the Buddha of original enlightenment," who "pervades all times and spaces, and is closely interwoven with all things and all phenomena. He is universal and all-present." The Rt. Rev. Zitzuzen Ashitsu tells of Buddha's three personalities, the first formless, eternal, omnipresent, immutable; the second, attained by his self-refinement; the third, which spontaneously appears to all kinds of beings to enlighten them. The only difference between us and him is our lack of self-culture. Other Japanese essayists glory in Buddhism as "the synthetic religion" and as the national spirit of Japan.

THE JAINS NO ATHEISTS.

Exposition of the religion of the Jains falls to Mr. V. A. Gandhi, a fine-looking dweller in Bombay, honorary secretary of the Jain Association of India. Jains believe in the eternity of matter and soul, in "a subtle essence underlying all substances, conscious as well as unconscious, which becomes an eternal cause of all modifications, and is termed God," in the transmigration of the soul, and in Karmen, or the strict recompense in succeeding lives of deeds done in the present life. The charge of Atheism frequently brought against the Jains is thus repudiated.

CONFUCIAN ETHICS.

Confucianism is sketched at a great length by the Hon. Puig Kwang Yu, first secretary to the Chinese Legation at Washington, who was deputed by the Emperor of China to expound the official religion. His account of it, and of its relations to other faiths, as well as his criticism of European missionaries, presented from the standpoint of the widely-travelled scholar and diplomatist, forms one of the most valuable features of the book. "Only a single person who is venerated as the

teacher for all generations and in all human attainments," "only a single uncrowned lawgiver who has been venerated by sovereigns and ministers of all succeeding generations as their own teacher," is Confucius. "By bequeathing the 'Six Classics' to posterity, Confucius practically concentrated in himself the wisdom of the ancients." The five "natural relations" of man are those of "sovereign and subject, parent and child, husband and wife, elder and younger brothers, and friends." Confucius requires in each of these relations the appropriate behaviour. "Do not unto others," said he, "whatsoever ye would not that others should do unto you." In comparison with this five-fold distinction, Mr. Pung feels the Christian resolution of all social relations into a universal brotherhood to be abstract and unjust. "A universal love of mankind without distinction of persons, gives more to him to whom less is due, and less to him to whom more is due."

THE DANGER OF "IMMORTALITY PILLS."

Doctrines of immortality and everlasting life Confucians do not accept, but do not suppress. "We cannot as yet," says Confucius, "perform our duties to men; how can we perform our duties to spirits?" Of Buddhists and Taoists, says Mr. Pung—

As a rule, they are men given to speculations on the invisible world of spirits, and neglectful of the duties and requirements of life. For this reason they are employed by public functionaries to officiate on occasions of public worship, and, at the same time, they are despised by the Confucianists as the dregs of the people.

Throughout Mr. Pung speaks of miracles, stories of another life, and concern to propitiate spirits, pretty much as the English man of science would have spoken a score years ago of spiritualism.

A prize essay, by Kung Hsien Ho, naïvely protests against belief in immortality. "If we become like genii, then we would live on without dying; how could the world hold so many? If we transmigrate, then so many would transmigrate from the human life, and ghosts would be so numerous." He also objects that an emperor who believed in Taoism "got ill by eating immortality pills!"

ZOROASTER A MONOTHEIST.

The religion of the Parsees, or Zoroastrianism, is unfolded by J. J. Modi, of Bombay. He denies that Zoroaster preached dualism. Parsecism, he says, is a monotheism. Ahura-Mazda is the Omniscient Lord, the cause of all causes, the creator, the ruler of both the material and immaterial world, the source of all physical and all moral light. The two principles, evil and good, Angra-mainyuish (Ahriman) and Spenta-mainyuish, are both subordinate to Ahura-Mazda. Purity, physical and moral, is the law of human life. The sanitary code of the Parsees will, for the most part, "stand the test of sanitary science for ages together." On the triad of "thought, word, deed" the whole morality is based. Three days after death the soul of a man is judged at the Chinavat Bridge. His actions are weighed in a scale-pan, and if the good outweigh the evil, even by the smallest particle, he passes over the bridge into Heaven; but if the evil preponderate, he is hurled into the abyss of Hell. If good and evil are at equipoise, he is sent to a sort of purgatory, known as Hamast-Gehan. A curious idea is that, as capital increases with interest, so the good and bad of actions increase with the growth of time. Deeds in youth count for more than deeds in age. Five striking engravings illustrate the chief stages of initiation to the Parsee priesthood.



BRONZE DABUTSU AT KAMAKURA.

THE MIKADO'S RELIGION.

Shintoism, the State religion of Japan, is expounded from various standpoints. A Christian convert, Matsugama, distinguishes the primitive Japanese faith found in the sacred books *Kojiki* (712 A.D.) and *Nohongi* (720 A.D.), from that subsequent blending with Buddhism which in the ninth century produced Shintoism. Another Japanese Christian declares that

Shintoism has no written moral code, no system of abstract doctrine, because the laws of God are engrossed in the heart. This indwelling is the living law governing the moral nature. Formal prayer is not of much importance, but believers observe prayer services. Confession of sin is made, and the wrath of the Highest Being averted. The emperor is the representative of the entire nation, and must therefore be its model.

"THE BRAIN OF THE ENTIRE GLOBE."

The most interesting exposition is made by the Right Rev. Reuchi Shibata, eleventh president of the *Zhikkō* (practical) sect of Shintoists. The common tradition of all Shintoists is that a generation of deities in the beginning created heaven and earth and all that in them is, and became ancestors of the Japanese, and that two of these deities, male and female, were the ancestors and founders of the Imperial line in Japan. The *Zhikkō* sect teach one original, eternal, absolute Deity, who took embodiment as male and female deities—together forming "the three deities of creation." These originated a generation of deities, who in their turn gave birth to Japan, sun and moon, etc. etc. "As every child of the Heavenly Deity came into the world with a soul separated from the one original soul of Deity, he ought to be just as the Deity ordered." The founder of the sect, born in 1541 A.D., received these revelations in Mount Fuji, which is thence regarded as the "abode of the Divine Lord and as the brain of the entire globe"; its plain and simple form and serene air being also regarded as moral example and emblem. "We should respect the present world, with all its practical works, more than the future world," and especially regard Emperor and native land.

A SHINTO SCHEME FOR ENDING WAR.

This Shinto prelate reveals his practical aim by the following concluding appeal:—

While it is the will of Deity and the aim of all religionists, that all His beloved children on the earth should enjoy peace and comfort in one accord, many countries look still with envy and hatred toward one another and appear to seek for opportunities of making war under the slightest pretext. . . . Now and here my earnest wish is this, that the time should come soon, when all nations on the earth will join their armies and navies with one accord, guarding the earth as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court in order to decide the case, when a difference arises between them. . . . There will thus ensue, at last, the universal peace and tranquillity which seem to be the final object of the benevolent Deity.

The Rt. Rev. R. Shibata should go on a mission to the Kaiser of Germany and Tsar of Russia.

WHAT THE JEWS HAVE DONE.

The Jews are especially well represented in this volume, having from the first taken a most active interest in the Parliament. Dr. K. Kohler glowingly insists that the doctrine of the Brotherhood of Man, based upon the Fatherhood of God, is essentially Jewish. Rev. Dr. H. P. Mendes, speaking as representative of orthodox Judaism, finds the Fatherhood of God announced by Moses, "Israel is My son, My firstborn," "implying that other nations are also His children." Hence "Milachi's 'Have we not all one Father?' does not surprise us." Thus Israel supplied the ideal of universal brotherhood as well as of universal peace and happiness. Dr. Mendes remarks upon the coincidence: in 521 B.C. Zoroastrianism revived; Confucius was then living; Gautama Buddha died in 534; the Jews had been long in Babylon; there was traffic of merchants between China and India *via* Babylonia with Phenicia. He affirms that the modern Jews "unite in the belief of a coming Messiah," and "believe, soul and might, in the restoration to Palestine, a Hebrew State."

WHAT JEWS HAVE YET TO DO.

Miss Josephine Lazarus declares that "during the last hundred years Judaism has undergone more modification

RIGHT REV. REUCHI SHIBATA
(High Priest of the Zhikkō Sect of Shintoists).

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than during the previous thousand years." Now, faced with the ubiquitous anti-Semitic movement, what must the Jew do?

Change his attitude before the world, and come into fellowship with those around him . . . Mankind at large may not be ready for a universal religion; but let the Jews, with their prophetic instinct, their deep spiritual insight, set the example and give the ideal. The world has not yet fathomed the secret of its redemption, and salvation may yet again be of the Jews.

REMARKABLE NEWS ABOUT ISLAM.

Islam was, perhaps owing to the interdict of the Sultan, poorly represented at the Parliament. Its chief spokesman was Mr. Mohammed Webb, "an American of the Americans," who has been converted to the faith of the prophet. He roundly denies that Mohammed's character was sensual, or that polygamy ever was or is a part of the Islamic system, or that the prophet ever encouraged or consented to the propagation of Islam by force. He "was as thoroughly non-aggressive and peace-loving as the typical Quaker." "Stated in the briefest manner possible, the Islamic system requires belief in the Unity of God and in the inspiration of Mohammed. Its pillars of practice are physical and mental cleanliness, prayer, fasting, fraternity, almsgiving, and pilgrimage." Mr. Webb's requirements are yet more elastic. "No man is expected to believe anything that is not in perfect harmony with his reason and common sense." Like the Jews, he will not allow the Christians a monopoly of the two doctrines most associated with their creed. "The Moslem brotherhood stands upon a perfect equality, recognising only the Fatherhood of God and the Brotherhood of Man."

"THE MOTHER OF THE CHRISTIAN CHURCHES."

As readers of this REVIEW are, week in and week out, hearing presentations of the Christian faith, we have here given prominence to the faiths of which they hear less frequently. But in the volume before us the proportion naturally falls the other way. The "Fourth Part" of the book, amounting to about 200 pages, is occupied with epitomised reports of proceedings at some thirty denominational congresses, all—with perhaps two exceptions—Christian. In the seventeen days of the Parliament Christianity also predominated. One of the most imposing figures on the singularly picturesque platform was Archbishop Dionysios Latas, of Zante, who represented the Greek Church—"the mother of the Christian Churches," as he called it.

The Armenian Church was represented in essay and person.

HOW IT IMPRESSED ROMAN CATHOLIC HIERARCHS.

The Roman Catholic Church, which has from the first taken deep interest in the Parliament, is admirably represented. Cardinal Gibbons contributes a paper, in which he declares that he is more drawn to the Catholic Church by her system of organised benevolence than by her unity of faith, or sublime morals, or world-wide catholicity, or apostolical succession. Which remark explains much in the later developments of American Romanism. Archbishop Ireland promised his active interest from the first. Archbishop Feehan, of Chicago, and Archbishop Redwood, of New Zealand, took leading part in the opening Session; and at the last Session, Bishop Keane prefaced his discourse on "the ultimate religion" with the beautiful words:—

These days will always be to us a memory of sweetness. Sweet it has been for God's long-separated children to meet at last, . . . here to clasp hands in friendship and in brotherhood,

in the presence of the blessed and loving Father of us all; sweet to see and to feel that it is an awful wrong for religion, which is of the God of love, to inspire animosity, hatred, which is of the evil one; sweet to tie again bonds of affection broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to live in unity." And we have felt, as we looked in one another's eyes, that the only condition on which we can ever attain to unity in the truth, is to dismiss the spirit of hostility and suspicion, and to meet on the basis of mutual trustfulness and charity.

PROTESTANT CHURCHES.

Despite the refusal of the Archbishop of Canterbury to countenance the Parliament, the Anglican Church was represented in person by Rev. Dr. Haweis and Dr. Momerie, in essay by Canon Fremantle. American Episcopacy was also in evidence. Count A. Bernstorff reported on the religious state of Germany, "the greatest danger" in which he finds to be the spread of Ritschl's system, but declares that "believing, evangelical Christianity in Germany is more a power now than it ever was before." Rev. G. Bonet-Maury reports from Paris the neo-Christian revival in France, welcomes the sympathetic philosophic movement marked by Renan and Darmesteter, and predicts that France will remain a Christian land.

PROFESSOR HENRY DRUMMOND'S PLEA.

Presbyterianism is well to the fore. Among a host of others, Rev. Dr. Briggs treats of "The Truthfulness of Scripture," Rev. Dr. A. B. Bruce of "Man's Place in the Universe," and Professor Henry Drummond on "Evolution and Christianity." Dr. Drummond glorifies the services which the theory of evolution has rendered to the Church, avers that "there is probably no more real unbelief among men of science than among men of any other profession," and craves for the theological world—

a clearing-house, a register-office, a something akin to the ancient councils, where the legitimate gains of theological science may be registered . . . and authoritative announcements made of the exact position of affairs.

The African representatives of Methodism claim to lend "colour" to the proceedings in more senses than one. Among other Protestant luminaries may be mentioned Rev. Drs. Lyman Abbott, Th. T. Munger, G. P. Fisher, Washington Gladden, Pentecost, F. E. Clark, G. Dana Boardman, Professors Von Orelli and R. T. Ely, and Rev. T. E. Slater.

CRITICISM OF CHRISTIANITY.

The genial spirit which pervaded the Parliament seems to have happily blended frankness with courtesy, and the element of mutual criticism was only helpful. What has been termed the Christianity of Christ was rarely adversely canvassed. The Hon. Mr. Pung spoke somewhat in this vein, though with studied respect. He dismisses the miraculous narratives of the Gospels with scarcely concealed scorn. The Chinese honour Confucius not for miraculous performances of any kind, but for his virtuous example. Marvellous tales are doubtless popular. Chinese works could supply more than ten wagons' load of them. He pities Christian missionaries that they reach only the uneducated and immoral Chinese.

I know that they will quote Christ's words, "I come not to save the righteous but sinners," to refute me. This idea to be sure is excellent, but can hardly be made applicable, it seems to me, to the present state of things.

He urges the missionaries to win the confidence of the gentry, and suggests they be trained also in physical science and sociology and Chinese customs.

MISSIONARIES CRITICISED.

There is much criticism of missionary methods. Mr. Pung complains that the Christian scriptures have been execrably translated into Chinese. He also advises that women and girls should not be allowed to frequent churches where men worshipped, but should be taught either at home or in separate assemblies; and that converts be required to support their parents. He earnestly insists on inquiry into the character of converts.

The Buddhist Mr. Dharmapala complains that missionaries are as a rule intolerant and selfish. "We want the lowly and the meek and gentle teachings of Christ, not because we do not have them now, but we want more of them." A Brahman, Mr. Charya, says Christian missions have failed in India because "the religion which a conquering nation, with an exasperating consciousness of superiority, condescendingly offers to the conquered, must ever be disgusting to the recipients, however good it may be"; and because "Christians by tacit silence make people believe that the eating of animal food is a necessary preparatory course to baptism." Generally the Asiatics seem to have made their hosts aware that Western religionists impress them as wanting in gentleness and devoutness.

Of counter-criticism the most defiant is that of the Boston lecturer, the Rev. Joseph Cook. Said he: "I take Lady Macbeth on my right hand and her husband on my left, and we three walk down here. . . . I turn to Mohammedanism. Can you wash our 'red right hands'? I turn to Confucianism and Buddhism and Brahmanism. Can you wash our 'red right hands'? . . . It is a certainty that except Christianity there is no religion under heaven that effectively provides for the peace of the soul."

WOMAN.

Woman is well represented here. Deeply significant is the fact that, as the religious first meet on a common platform, woman stands there on equal footing with man. Besides ladies who deliver short addresses, papers are contributed by a score women, including six "Reverends," two Jewesses, and one Parsee convert to Christianity. Miss Willard describes "A White Life for Two." Lady Henry Somerset writes a characteristically beautiful and thoughtful letter, hoping for "an organised movement for united activity, based on the Fatherhood of God and the brotherhood of man." Mrs. Oraniston Chant, disengaging on "The Real Religion of To-Day," puts the old antithesis of justification by works and faith in the new way—that "man's duty to God" is receding before the idea of "God's duty to man." Non-Christian contributors are generally careful to state the attitude of their faith to the claims of woman.

DR. SCHAFIT INVITES THE POPE TO HEAD REUNION.

"I was determined to bear my last dying testimony to the cause of Christian union." So said the Rev. Dr. Schaff, scarcely aware how near his end was. His testamentary utterance is worthy of the man. All Churches, he urged—Greek, Roman, Protestant—shared in the sin of schism. Yet "negative reunion, which would destroy all denominational distinctions," would be untrue to the Providence which had produced these distinctions. "A confederation of all English-speaking Evangelical Churches, and possibly an organic union," is chiefly hindered by the "historic Episcopate"; but Dr. Schaff hoped the Episcopal Church will interpret the historic Episcopate as "locally adapted," so as to include the "historic Presbyterate." But, Protestants united, "union must include the Greek and the Roman Churches." If any Church, then one of these must be "the centre of

unification." These two must come to agreement on the procession of the Holy Spirit and the authority of the Bishop of Rome. Dr. Schaff makes the proposal:—

What if the Pope, in the spirit of the first Gregory and under the inspiration of a Higher Authority, should infallibly declare his own fallibility in all matters lying outside of his own communion, and invite Greeks and Protestants to a fraternal pan-Christian council in Jerusalem, where the mother-Church of Christendom held the first council of reconciliation and peace?

Canon Fremantle expresses himself as looking to the development of faith as opposed to systems, and of the social movement as leading to reunion. Cardinal Gibbons supplies a proof of this latter tendency when he says (p. 493), "Though we differ in faith, thank God there is one platform on which we stand united, and that is the platform of charity and benevolence." On this platform a wider than Christian union is shown to be possible in the common agreement against war and destitution, and even in some of the methods of remedy.

THE ULTIMATE RELIGION?

There are occasionally tentative out-reachings after some all-inclusive religion yet to be evolved. Dr. A. Réville (p. 1867) lays down what he considers to be the scientific conditions of it. Professor D'vivedi (p. 331) and the monk, Mr. Vivekananda (p. 977), seem to conceive of it as a further expansion of the accommodating Hindu system. Japanese Buddhists call their faith "the synthetic religion." But Dr. Barrows reports that "no religion, excepting Christianity, put forth any strong and serious claims to universality." The eagerness with which all faiths, excepting perhaps the Confucian, sought to lay claim to the doctrines of the Divine Fatherhood and human brotherhood is deeply significant to the believer in the New Testament.

We have here touched on but a few aspects of this multitudinous array of religious thought. There are whole mines of Theistic and Christian evidences, of general and special social ethics, of projects for co-operative work and study, of pleas for certain forms of church government, etc., etc., which we have not sampled here. But the general impression left by this unique work is certainly not in the direction of any eclectic syncretism or colourless pan-religionism. It is, to the Christian at least, emphatically Christian. The Archbishop of Canterbury, if he reads this record, will be glad to repent of his suspicion that Christianity would be degraded by entering into friendly consultation with other faiths. The comparison will doubtless act as a powerful solvent to any version of Christianity which is compounded of bigotry or haughty exclusiveness. It will tend to dissipate such Christianity as consists merely of a bundle of ideas caught up out of the teaching of Jesus, for Jews and Moslems and Parsees are quick to claim these as their own. But it has only brought out into fresh clearness the Element that is vital in the Christian faith. The ultimate and universal religion, Professor Goodspeed has said, "is not so much Christianity as Christ. Such was the deepest voice of the Parliament." Such undoubtedly is the deepest dint left on the mind by perusal of the record.

It is thus easy to understand the prediction of a participant, "A new impetus will come to Christian missions." But the impetus is one that must not a little modify their methods, and breathe into them a larger and gentler spirit. Liberal, Evangelical, and Catholic Christians alike have come away from the Parliament, confessing to a new Divine impulse. To appropriate and assimilate what was then received is now the privilege of English-speaking mankind.

REPORTS FROM HELPERS.

BIRMINGHAM.

In August a police-aided scheme for clothing the destitute children of Birmingham was inaugurated. According to the report up to date, it is in full activity. In December a meeting of the committee was held, by the kind permission of the Mayor, in the Council House. The area proposed to be covered by way of preliminary experiment was the A Police Division, and seventy-two garments had already been distributed to nineteen children. The Executive Sub-committee reported that on the lines laid down they were prepared to deal, not only with this district, but if necessary to cover the whole city. A visiting and a finance committee had been elected. The general character of the few cases dealt with indicated a degree of destitution and suffering among children which was simply appalling. Policemen make searching inquiries as to the really necessitous cases that exist, and unless the children are in absolute need of the garments the clothing is not awarded to them. To prevent the improper disposal of the clothing it is intended to secure the co-operation of pawnbrokers and second-hand clothiers.

CARDIFF.

Mr. G. Percy Thomas reports that 20,000 dinners will be given out to hungry children in Cardiff. The Chief Constable is most willing and anxious to assist in this work, as also in the endeavour to help the waifs and strays—the poor children who run about with thin and ragged garments. The police will be active assistants, and the clothes supplied will be stamped upon the inside with a mark such as will inform the pawnbrokers of the town that they must refuse to take the clothes in pledge.

WOLVERHAMPTON.

Mr. Geo. Thorne, of Wolverhampton, has brought out a short pamphlet with suggestions for promoting brotherly and social service on the lines of the Civic Church.

"The aim is to find out, first in our own town, and subsequently wider afield, what is now actually being attempted for the benefit of humanity, or any section of it, in brotherly and social directions. Immediately we attempt to do this we are amazed to find how much is already being done, and how well. . . . The mere knowing what is being done would serve of itself to stimulate a desire to help, and those already at work would be greatly inspired by the knowledge that many are watching their efforts with sympathy.

"One of our aims is to prepare, and, if possible, publish a manual giving short particulars of all the brotherly and social services in our midst, showing how they are conducted, how they may be helped, and how they may be approached by those needing their aid."

He proposes weekly gatherings of those who are desirous of giving their services, that they may arrange to help some of the existing agencies.

"Each meeting should have before it the work and claims of a particular agency. . . . The motto would be, 'A sympathetic interest in all, by all; an active interest in some, by each.' The luxury of service is too much confined to the rich, whose method is by subscription. We need means wherein all can take part."

"One of the pre-eminent needs at the present time is, the securing of such a brotherly spirit as will promote all social reforms for genuinely social ends. In what we are suggesting we are not considering these reforms, but the promotion of the spirit which, in the long run, can alone successfully obtain them, and safely use them when obtained."

BIRKENHEAD.

Mrs. Jones writes to say that "Hope" Laundry, 96, Westbourne Road, Birkenhead, has been opened

"to find employment for, and to help destitute or unfortunate girls, preventive cases, and first offenders from the Bridewell, to earn an honest living." Through the kind permission of Major Barker (Chief Constable) she has visited the women and girls in the Bridewell for the last six years, and has placed them in situations and "homes" of various kinds.

THE ASSOCIATION OF HELPERS.

NEW MEMBERS AND CHANGED ADDRESSES.

CONSTITUENCY.
England.

Bath	Mr. Silcock, Walden, Wilscombe Hill, Bath.
Birmingham (Eligbaston)	Miss O'Neill, Avondale, Charlotte Road, Edgbaston.
Bristol (North)	Mrs. Lindsay, Highfield, Clarendon Road, Roehampton, Bristol.
Bury	Mr. W. Tothill, 33, Nelson Street, Manchester.
Carnarvon District	Mr. A. J. Parry, Gorphwysfa, Pwllheli, N. Wales.
Cheshire (Altringham)	Mr. Loesch, Spring Bank, Ashley Road, Altringham.
" (West)	Mr. C. Le Couteur, Green Lane, Egremont, Cheshire.
" (Wirral)	Miss Waler, Liscard, Cheshire.
Darlington	Mr. W. Kyle, 6, Outram Street, Darlington.
Deptford	Mr. Grimes, 127, Jerningham Road, New Cross, S.E.
Essex (Maldon)	Mr. Sayer, 50, High Street, Maldon.
Fulham	Mr. Cutler, 10, Fossett Road, Fulham, S.W.
Hackney (Central)	Mr. Garman, 12, Montefiore Road, Old Ford, E.
Hampstead (West)	Mrs. Parr, Minster House, Minster Road, West Hampstead.
Hertford (St. Albans)	Mr. Smith, Smallford, St. Albans.
Hull	Mr. Cohen, 127, Beverley Road (local secretary).
Lancashire (Newton Division)	Mr. W. S. Royston, The Grange, Paddington, near Warrington.
Lincolnshire	Miss Gorton, The Rectory, Kirby Lathorp, Sleaford.
Liverpool	Mr. Hinchliff, 19, Normandy Street, Liverpool.
"	Mr. Edwards, 64, Carter Street, Liverpool (local secretary).
Middlesex (Enfield)	Mr. Byrd, 14, St. Mary's Road, Lower Edmonton.
Merthyr Tydfil	Mr. Wells, The Crescent, Lower Edmonton.
Northamptonshire (Mill)	Mr. Richards, 9, Gadsby Terrace, Abberdon.
Northumberland (South)	Rev. T. Rushton, Long Buckley, via Rugby.
Nottinghamshire (Bassetlaw)	Mrs. Williams, Clock House, Culvercotes.
Preston	Mr. Johnson, Union Street, Retford, Notts.
Somersetshire (West)	Mr. Magnall, Moor Park, Preston.
Surrey (Reigate)	Mr. Ingram, The Laurels, Weston-super-Mare.
"	Rev. H. E. Sampson, Belstone, Relhill, Surrey.
Wakefield	Mr. H. Horton, Millside, Hatchlands Road, Relhill, Surrey.
Walsall	Mr. W. Smith, 34, College Grove Road, Wakefield.
West Ham (South)	Mr. Smalley, 2, Digbeth, Walsall.
Woolwich	Mr. O'Halleran, 40, Chancery Road, Forest Gate.
Worcestershire (Evesham)	Mr. Day, 198, High Street, Plumstead, S.E.
Yorkshire, N.R.	Rev. A. J. Johnson, Old Street, Upton-on-Swale.
"	Mr. Spence, 80, Westgate, Guisborough, Yorks.
" W.R.	Mr. Farndale, California, Great Ayton, R.S.O., Yorks.
"	Rev. T. Horne, The Curateage, Whiston, Rotherham.
Scotland.	
Edinburgh	Mr. Dall, 1, Abbey Mount, Edinburgh.
"	Miss Chree, 21, Hill Grove, Edinburgh.
Glasgow	Mr. Gelbraith, 2, Carnarvon Street, Glasgow.
" (Bridgeton)	Mr. Parker, 174, Great Hamilton Street, Glasgow.
Ireland.	
Dublin	Mr. Coghlan, 37, Upper Dorset Street, Dublin.
Mayo	Rev. J. Bain, The Manse, West Port, Mayo.
Sligo	Rev. W. Newman Hall, The Manse, St. Stephen's Street, Sligo.
Tyrone (Mid)	Miss Givan, Lisnagar, Mountjoy, Omagh, co. Tyrone.
Colonial.	
Canada	Rev. Herbert Casson, Owen Sound, Ontario, Canada.
"	Mr. A. Smythe, 17, Toronto Arcade, Toronto, Canada.
Queensland	Rev. Robert Frew, Birtle, Manitoba, Canada.
"	Mr. A. J. Foster, Ipswich, Queensland, Australia.

OUR LANTERN DEPARTMENT.

18, PALL MALL EAST.

A LANTERN Exchange has been opened in connection with the above, and the interest shown proves that a need has been met. Many buried and almost forgotten slides have been disinterred, and it is astonishing how much treasure lies hidden away in dark corners.

So far, the Exchange has been worked on similar lines to a bank, slides being deposited and drawn upon weekly to extent of number lodged. This satisfies those owners who do not wish to actually part with slides, and it yet ensures a supply of the latest issues. This idea will shortly be further expanded.

The Exchange is proving a great advantage to friends at a distance. Already applications have been received from India, Canada, United States, Madagascar, Australia, etc., etc. It is obvious that the Lantern is recognised as a powerful adjunct to missionary educational work.

Several letters have been received containing suggestions as to development of the department, etc., which are proving most serviceable, and I should be glad if those interested will write to the Secretary, 18, Pall Mall East.

Owners of slides will oblige by sending lists in to Secretary, and any proposals they may desire to make.

Lectures for the remaining half of season, and slides for illustrating concerts, hymns, sermons, etc., etc., are ready. A list can be had on application.

THE "DARKEST ENGLAND" SCHEME.

GENERAL BOOTH'S CHRISTMAS REPORT OF THE SOCIAL SCHEME OF THE SALVATION ARMY RECORDS STEADY PROGRESS. THIS IS THE SUMMARY EXPRESSED IN FIGURES:—

	1891-92	1893.	Total.
Number of Meals supplied at Cheap Food Dep'ts.	6,353,846	2,859,818	9,213,664
Number of Cheap Lodgings for the Homeless	1,417,051	1,029,975	2,447,026
Number of Meetings held in Shelters Received from the people for Food and Lodging.	8,818	3,882	12,700
Number of Men received into Factories.	£59,528	£28,749	£88,277
5,044	2,205	7,249	
Sale of Goods manufactured in the Labour Factories, etc.	£51,364	£48,058	£99,422
Number of Applications from Unemployed at Labour Bureaux	25,016	3,943	28,959
Number of Men for whom employment has been found	6,183	6,015	12,193
Number of Ex-criminals received into First Prison Home.	495	366	861
Number of Ex-criminals passed through Home	187	263	450
Number of Applications for Lost Persons	4,503	2,028	6,531
Number of Lost Persons (chiefly women) found.	1,657	680	2,337
Number of Women and Girls received into Rescue Homes.	*7,770	1,757	9,527
Number of Women and Girls sent to situations, restored to friends, etc., etc.	6,166	1,181	7,347
Number of Visits to Families in the Slums	..	63,963	..
Number of Sick Persons cared for by Slum Officers	..	3,255	..
Total accommodation for the Destitute	3,500	4,850	4,850

* From commencement of rescue work.

Apropos of the taxation of ground-rents, Herr R. Eberstadt has an article in the *Preussische Jahrbücher* for December—the third he has written—on the subject of "Communal Reform in Germany."

How to get Reading for the Workhouse.

THE plan adopted by a minister known to us, may be recommended for wider application. He placed printed applications one Sunday in every pew, asking for gifts of reading matter, and requesting every one willing to supply such matter every week to enter his name on a perforated slip attached. After the two services he collected these slips, mapped out the district into divisions, and got each boy in his first-class of the Sunday-school to undertake the collection of parcels of literature at the addresses given in one division. The boys bring the parcels to the Sunday-school the following Sunday, where they are arranged, tied up and labelled. They are then taken to the minister's house, whence the carrier, who calls next day, takes them to the workhouse.

Sanitation in the Mosaic Law.

WE have received a most interesting paper on this subject by the Rev. Dr. Adler, Chief Rabbi, which begins by declaring that the formation of the Church of England Sanitary Association is in full accord both with the spirit and the letter of the Bible.

If you will refer to the Old Testament, you will find that it does not merely contain precepts for the safe-guarding of the invisible, yet the most important part of our being, but also rules for the effective care of the perishable casket in which God has seen fit for a time to enshrine our soul. The Hebrew Scriptures contain full and minute directions with respect to our mortal body—regulations how to preserve and increase its health, augment its vigour, and prolong its existence; methods of alleviating and repelling the pangs of disease and death. I need not stay to point out with what emphasis personal cleanliness was insisted upon. As Dr. de Musey suggests in his "Etude sur l'Hygiène de Moïse, et des anciens Israélites," this was evidently inspired by the thought that noxious particles might adhere to the hands and penetrate with the food to the digestive organs. No ingenuity whatever is needed to affirm the sanitary value of the fourth commandment, which enjoins the observance of the Sabbath. Science has demonstrated that if the body and mind of man are to retain their health and vigour to old age they must not be permitted to toil for more than six days in a week. And a famous physician has declared that he never knew a man to work seven days in the week who did not kill himself or his mind.

Great Thoughts.

AMONG the many praiseworthy efforts made of late to entice the immensely expanded proportion of the population able to read from reading nothing or from reading trash, to an enjoyment of the higher forms of literature, *Great Thoughts* deserves honourable mention. Its pearls from great thinkers, its popular introductions to the works of eminent writers, and its excerpts from devotional literature, can hardly fail to fall as seed of nobler impulse and finer sympathy into the minds of even the least disciplined readers. With this gold is mingled an alloy that enables it to pass as current coin—illustrations, humorous anecdotes, stories, interviews, easy verse, and other items of evanescent value. The January number is a fair illustration of its general merits. Mr. Blathwayt interviews the Dean of Canterbury, who informs him that there has been brought about a reconciliation between the High and the Low Churchmen by "a recognition of the value of externals." The "New Evangelicalism" is a compound of the best in each party. The Dean wishes that the clergy and Nonconformist ministers would mingle more freely, and regard the cathedrals as a bulwark against Disestablishment. Mr. Grant Richards's bright and conversational articles on current literature form an attractive feature.

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THE NEW BOOKS OF THE MONTH.

TENNYSON, ALFRED LORD, D.C.L., Poet Laureate. *Poems.* (Macmillan.) Royal 8vo. Cloth. Pp. 376. 21s.

This is a volume with an interest far greater than that which attaches to it as a bibliographical curiosity. A



"THE LADY OF SHALOTT."
(By Mr. W. Holman Hunt.)

careful reprint of the edition which Mr. Edward Moxon published in 1857, and which has of course for many years been practically unobtainable, it contains all the very interesting series of illustrations which made that edition notable. A mere list of the artists who co-operated in the work alone shows how exceedingly valuable is the reprint, both artistically and historically, as containing many examples of the work of men who, then almost on the threshold of their career, have since made for themselves world-wide reputations. Sir John Millais, Mr. Holman Hunt, Dante Gabriel Rossetti, Mulready, Stanfeld, Creswick, Mr. J. C. Horsley, and Macle—these are the artists who then, as now, famous, combined to illustrate what was at that time the body of the work of the Poet Laureate. And very successful in most cases their illustrations were, and are, for they are now reproduced with admirable skill, showing but little sign of age or wear. Two of the most notable illustrations we reproduce; this, and the other sketches which Rossetti contributes, show him almost at his best, while Sir John Millais and Mr. Holman Hunt are represented

by sketches numerous and excellent. A fine steel engraving of Woolner's medallion of Tennyson is the frontispiece to the work, which is, we should add, very delightfully bound.

LUGARD, CAPTAIN F. D., D.S.O. *The Rise of Our East African Empire: Early Efforts in Nyassaland and Uganda.* (Blackwood.) Two vols. Royal 8vo. Cloth. Pp. 563, 682. £2 2s.

Whoever comes hereafter to write the history of British and European enterprise in Southern and Central Africa, will find much of his most valuable material in these handsome, portly volumes. To Captain Lugard was given the good fortune to be present in East Africa at the most critical period of its development, and the great gifts necessary to enable him to use that fortune to the best advantage. From the month in 1888, when in ill-health he left his regiment at Gibraltar, with but the scantiest store of money in his belt, to the last days which he chronicles in this history, these pages are stores of exciting adventure, of wise statecraft, of romance far stronger than fiction. The book, in fact, is interesting in every way; it will make an irresistible appeal to all classes of readers. A contribution to African history of the utmost value, it is also a record of personal adventure and daring that has seldom been surpassed. No one interested in Africa but will have it on his shelves; no one fond of excitement, of travel, and of adventure, but will get it from the library. Its illustrations are excellent: a fine portrait of the author himself is the frontispiece to the first volume; his colleague, Captain Williams, serves the same purpose in the second, while the sketches and other pictures make admirable companions to the text. The numerous coloured and other maps by Mr. E. G. Ravenstein, than whom, as Captain Lugard says, it is probable that no man knows every detail of East Africa geography better, add largely to the value of a work which stands among the most valuable and interesting of its year.



FROM "THE PALACE OF ART."
(By Dante Gabriel Rossetti.)

STEAD, HERBERT F., M.A. *The Handbook of God: a Plan of Study.* (T. and T. Clark, Edinburgh.) 18mo. Cloth. 1s. 6d., and in three parts at 6d. each.

This is a course of notes for ninety-seven Bible lessons on the Kingdom of God, as set forth, from varying points of view and with increasing clearness, in the history of Israel, in the synoptic sayings of Christ, and in Apostolic times. The idea that the Bible is the charter of the real kingdom for men here as well as hereafter, is pursued with system and minute care, and yields that wealth of help and suggestion which is always to be got from such system and care when applied to Scripture study. Mr. Stead is anxious to promote "co-operative study on a preconcerted plan." All members of the class are to prepare beforehand for the lesson, each taking by turn special work in view of it; all therefore are personally interested in the result. In many cases the lessons are to be accentuated by "key-texts," animated by "discussions" on appropriate topics, and (when the reading is historical) illustrated by "focal pictures." At the close of each, a "request" gathers up the spiritual aspirations which result from it, and gives a devotional value to the whole.

Familiar Letters of Sir Walter Scott.
(David Douglas, Edinburgh.)
Two volumes. 8vo. Cloth. Pp. 445, 433. 32s.

The Scott literature grows apace, but side by side upon the shelf of every real lover of the great novelist, with Lockhart's "Life," the Journal—for whose issue a couple of years ago we had to thank the same publisher—and the Novels themselves, these two volumes must find a place. And, indeed, Lockhart and the Journal are incomplete without them. Reasons of discretion prevented Sir Walter Scott's son-in-law making such full use of his letters as he might have wished; as they are now published they supplement the pages of the biography, and they cover the period between 1797, the year of their author's marriage, and 1825, when his Journal commenced. And yet they have, perhaps, no great novelty to the readers to whom Lockhart and the Journal are open books: we get no new light upon Sir Walter's character—he is still the same giant, gentle, courteous figure; and the great interest and charm of these two volumes are rather that they corroborate the evidence and heighten the light we already possess. Mr. David Douglas has done his editorial work with the utmost discretion: his notes are but the most necessary, and, in his own words, he seems "to have done little more than arrange the correspondence in chronological order, supplying, where necessary, a slight thread of continuity by annotation and illustration." To say that the result is charming and valuable beyond all the books of its year suggests exaggeration; but in truth its human and literary interest is of the greatest, and make it a book to turn to again and again. An admirable reproduction of Chantrey's bust of Sir Walter is the frontispiece to the

first volume; and Sir George Reid has contributed two vignettes.

WEYMAN, STANLEY, J. *A Gentleman of France: Being the Memoirs of Gaston de Bonne, Sieur de Marsac.* (Longmans.) Three volumes. 25s. 6d.

The reputation of Mr. Weyman, already resting on no slight basis, should be raised by this story to the very front rank. But a few years ago and modern writers of historical romance were not. But

things have changed: first Mr. Stevenson, then "Q," and finally Dr. Conan Doyle stepped into the breach, and now that Mr. Weyman has given us "A Gentleman of France," we have a body of novels which even the reader who has for the moment exhausted Dumas and Scott may turn to with every certainty of pleasure. Mr. Weyman has been bold: his hero is no conventional stripling, but a knight of forty, grizzled and cautious, ready and skilful with the sword, with wits but ordinary, and ever honourably preferring discretion as the better part of valour. But the Sieur de Marsac is but a pawn in the game of statecraft: the willing tool of the King of Navarre, he encounters both the enmity of the Vicomte de Turenne and of the League, and his course through intrigue and murderous diplomacy has almost the magical insistence upon the reader's attention that marks the first volumes of the D'Artagnan cycle. Certainly the book is full of sensation and a vivid picture of the time: assassinations in the dark places of Blois, glimpses of Popish plot and torture chamber, gallant combats with the sword, momentous incidents in the siege of Paris, keep up a continual interest. Gaston de Bonne has none of the sprightliness and little of the audacity of the Four Musketeers, but he wins the reader's affection, and many moments of terrible suspense come from the following of the adventures of this meddler with the concerns of kings. For its faults, the book is here and there angular, and what love interest there is would be more convincing had Mr. Weyman spent a little more care upon its elaboration.

GRAHAME, KENNETH. *Pagan Papers.* (Elkin Mathews and John Lane.) Fcap. 8vo. Cloth. Pp. 165. 5s. net. The sense of virility, of wholeness, which one gets from this book is not its least claim upon the regard of all who care for literature. In these essays Mr. Grahame shows himself a lover of boats, of the fresh free life of the fields and the downs, of old books, of the poets; he gossips cheerily of them all, adding to the clearness of his observation and his extreme sanity a sense of the value of word and of phrase, which makes each short paper excellent reading. An unusual sympathy with children, too, showing itself in every line of that too short series, "The Golden Age," adds another charm to Mr. Grahame's prose, and enables him to write from the childish point of view as few writers have ever done. Here in this chronicle of youth's petty triumphs and dis-



MR. STANLEY J. WEYMAN.
(From a photograph by the Stereoscopic Company.)

THE NEW BOOKS OF THE MONTH.

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comforts, complainings against fate, the rules of the household, and the strange absence of the supernatural, he is perhaps at his best; but there is no one of his two dozen papers but can be read and read again with un-wanted delight.

ART.

CARTER, A. C. R. (Editor). *The Year's Art, 1891.* (J. S. Virtue and Co.) Crown 8vo. Cloth. Pp. 393. 3s. 6d.

A concise epitome of all matters relating to the arts of painting, sculpture, and architecture, which have occurred during 1891; together with information respecting the events of 1891. A new and interesting feature of the Annual this year is a series of full page portraits of the editors of all the art and illustrated magazines. The very complete directory of artists is invaluable.

CYNICUS. *Cartoons: Social and Political.* (59, Drury Lane.) 4to. Cloth. £1 1s. net.

Cynicus continues to lash the social and political follies and sins of his time with the satire of his pencil. His work is as broad as ever and as able. Certainly there is no living cartoonist more able to preach a moment's sermon: his drawings are almost brutal in their directness. Every page in this volume is coloured by hand.

BIOGRAPHY

ANNIE BESANT: *An Autobiography.* (T. Fisher Unwin.) 8vo. Cloth. Pp. 368. 16s.

A reprint of the autobiography which Mrs. Besant has been contributing to the *Weekly Sun* for some time past. Readers of our character sketch of Mrs. Besant in the REVIEW for October, 1891, will not need telling how vividly interesting and valuable was her life-work. The volume, one of the most important works of its kind that has appeared for years, is fully and admirably illustrated with portraits.

BOOTH-TUCKER, F. DE L. *The Short Life of Catharine Booth, the Mother of the Salvation Army.* (101, Queen Victoria Street.) Crown 8vo. Cloth. Pp. 503. 3s. 6d.

An abridged edition of the original work, which was fully treated as "The Book of the Month" in our number for December, 1891.

HODDER, EDWIN. *Simon Peter: His Life, Times, and Friends.* (Hodder Brothers.) Crown 8vo. Cloth. Pp. 324. 5s. New edition, with illustrations.

HOW, HARRY. *Illustrated Interviews.* (George Newnes.) 8vo. Cloth. Pp. 311.

A reprint of the very smart and bright series of interviews with which Mr. Harry How has helped enliven the pages of the *Strand Magazine*. That Mr. How is an admirable interviewer there can be no doubt, and every one of the seventeen papers here printed makes very interesting reading. The illustrations, too, as all readers of the *Strand Magazine* are aware, are excellent throughout, and help to form an accurate and complete picture of the subject and his or her surroundings. The "celebrities" who appear in this volume, which is, by the way, admirably suited for a gift-book, are Mr. W. S. Gilbert, Cardinal Manning, Sir Frederic Leighton, Mr. H. Rider Haggard, Malachi Alibani, Mr. F. C. Burnand, Mr. Henry Irving, Miss Ellen Terry, Professor Blackie, Lord Wolseley, Mr. George Augustus Sala, the late Sir Morell MacKenzie, the Rev. J. E. C. Wellton, Mr. Henry St. Mark, the Bishop of Ripon, Dr. Russell, and Mr. Harry Furniss.

WILBERT, W. F., M. A. *Henry of Navarre and the Huguenots in France.* (G. P. Putnam's Sons.) Crown 8vo. Cloth. Pp. 478. 5s.

One of the best volumes in the "Heroes of the Nations" series, and one which has a peculiar interest for English people. There are more descendants of the Huguenots of France living amongst us to-day than many people wot of. The story of Henry of Navarre is picturesque and dramatic, and Mr. Wilbert has very carefully balanced his failings and frailties, his merits and virtues, giving us a true appreciation of the man as a whole. He shows how far Henry of Navarre, with all his shortcomings, touches our human sympathies, and why he, of all the kings of France, still retains the first place in the memory and affection of his people.

ESSAYS, CRITICISMS AND BELLES-LETTRES.

ALLINGHAM, WILLIAM. *Varieties in Prose.* (Longmans.) Three volumes. Crown 8vo. Cloth. Pp. 243, 233, 38. 18s.

The refined strength and delicacy of these essays in the volume charming reading, and while the subjects are such as are frequently brought forward by literary tourists, in the poet's hands they acquire a quite new significance. In all things Mr. Allingham saw the essential meaning. Especially admirable is the paper on Cobbett, suggested by the Surrey fields and hills from which the famous reformer sprang, and which he illustrated by those charming "Rural Rides," which still are such fresh reading. Of Swift at Moon Park, Mr. Allingham gives a clear and sympathetic portrait, free from legal and conjecture. He differs from Thackeray in attaching slight importance to Swift's intimacy with Esther Johnson (Stella). Among the historical papers we single out the one upon Canterbury. It opens with a fine description of the Tabard Inn, with its old wooden galleries, destroyed, alas, within the last

twenty years; the real inn of Chaucer's time, renewed, refitted, but never destroyed, nor changed in site, since the days of Edward the Third. Twenty years ago the antiquarian might still look down upon that yard whence the Pilgrim's role forward, "but that return supper, entered five centuries ago, has not yet been eaten; indeed, the company never arrived at Canterbury; however near they came, and are still—men and women, and horses, in all their fourteenth century array—somewhere on the road, ever riding forward, and telling their tales in turn."

ANSTEE, F. *The Man from Blankley's and Other Sketches.* (Longmans.) 4to. Half parchment. Pp. 151. 6s.

Reprinted from *Punch* with the original illustrations—numbering twenty-five in all—by Mr. J. Bernard Partridge.

EVANS, SIR JOHN, K.C.B., F.R.S., F.S.A. (Editor). *Sir Thomas Brown's Hydriotaphia: Urn Burial; with an Account of some Urns Found at Brampton in Norfolk.* (Chiswick Press.) Crown 8vo. Half parchment. Pp. 109. 7s. 6d. net.

A volume of the Chiswick Press Editions, with an introduction and notes by the Editor. An excellent reproduction of a portrait of Sir Thomas Browne is the frontispiece to the book.

GUILLAUME'S *Nelumbos.* (Routledge.) Nelumbo 8vo. Paper covers. 2s. Cloth. 2s. 6d. each.

No reader of French and no lover of dainty books is there to whom that beautiful little series of Messrs. Guillaume is not well known. It was a happy idea of Messrs. Routledge to arrange for the release in a form identically similar, except that the letterpress is in English instead of in French. The volumes at present published are Dilke's "Cris ket on the He-orth," Sterne's "Sentimental Journey," Poe's "Gold Bug," and St. Pierre's "Paul and Virginia." The exact size of each volume is five and a quarter inches by three inches, and each is admirably illustrated. The volumes, in fact, are little gems of literature, and make the most delightful presents imaginable.

IRVING, WASHINGTON. *Rip Van Winkle and the Legend of Sleepy Hollow.* (Macmillan.) Crown 8vo. Cloth. Pp. 216. 6s.

Yet another volume of the delightful Cranford Series with which Messrs. Macmillan have been very prodigal this season. Mr. G. H. Boughton, A.R.A., contributes a short preface and fifty-three very charming illustrations.

LEOPARDI, COUNT GIACOMO. *Essays, Dialogues and Thoughts.* (Walter Scott.) Crown 8vo. Cloth. Pp. 303. 1s. 6d.

A volume of the Scott Library, translated from the Italian, with an introduction and notes by Major-General Patrick Campbell.

ROSETTI, CHRISTINA. *Goblin Market.* (Macmillan.) Long Post 8vo. Cloth. 5s.

A very beautiful reprint of one of Miss Rossetti's most beautiful and most characteristic poems. The cover is designed by Mr. Laurence Housman, who illustrates the poem with many curious cryptic pictures and designs. The result is very charming, and the book is one eminently to be desired.

RUNCIMAN, JAMES. *Side Lights.* (T. Fisher Unwin.) 8vo. Cloth. Pp. 343. 5s.

To this volume, composed of short articles upon various topics which Mr. Runciman contributed to the *Family Herald*, Mr. Grant Allen contributes a short note of personal reminiscence and criticism, and Mr. Stead an introduction. Mr. Stead, who writes with enthusiasm, calls the different papers "prose sermons by a tame Beresford," and defends them against the criticism that is likely to be raised against them in "the supercilious circles of the Snuffy," from the fact that they made their first appearance in the pages of an unjovially despised popular journal. There are twenty-five essays in all, and the subjects chosen include matters as diverse as "Letter-Writers," "On Writing One's Own," "The Decline of Literature," "Surfeit of Books," "The People Who are 'Down,'" "Ill-Assorted Marriages," "Stage Children," "Gumbers," "Soundrels," "Quiet Old Towns," "Sorrow," "Death," and "Journalism." But it matters not what subject James Runciman attacked; on each and all he is vividly interesting, and every page of the volume is honest literature.

SIDNEY, SIR PHILIP. *The Countess of Pembroke's Arcadia.* (Sampson Low.) Crown 8vo. Cloth. Pp. 476. 6s.

A beautifully printed and bound edition, with an unsigned introductory and biographical essay, and notes, and an excellent portrait of Sir Philip Sidney by frontispiece.

THE HEPERMER OF THE TALES OF MARGARET, QUEEN OF NAVARRE. (The Society of English Bibliophilists.) Five volumes. Crown 8vo. Cloth. £3 3s. net.

This translation from the "Hepameron" has been made from the authentic text furnished by M. Le Roux de Lincy, who produced the first accurate French version from the original manuscripts at the instance of the Société des Bibliophiles Français. It is entirely unexpurgated and unabridged, the high price which is asked for it being sufficient to prevent its getting into the hands of any but those able to appreciate its many qualities at their true value. This edition, the finest that has ever appeared in England, contains all the more valuable notes to be found in the best French editions, as well as numerous others from the pen of the present editor, Mr. Ernest A. Vizetelly; and it includes a *résumé* of the various suggestions which made towards the identification of the narrators of the stories, and the principal actors in them, with well-known personages of the time. The work also contains a critical

essay of some forty pages upon the "Heptameron" by Mr. George Saintsbury, who defends it from the charges, usually brought against it, of being "a comparatively feeble imitation of a great original" (Boccaccio's "Decameron"), and of being "a loose if not obscene book, disgraceful for a lady to have written." Through the five volumes, which are in every technical way a credit to the English press, are spread the seventy-three full-page engravings designed by S. Freudenberg for the Swiss edition of 1775, and now printed on Japanese paper from the original copper plates engraved for that edition, and the hundred and fifty head and tail pieces designed by Dunker for the same edition. As a frontispiece to the first volume appears Clouet's portrait of Queen Margaret, of whom also appears a lengthy memoir of nearly a hundred pages. The last volume contains a bibliography and an index.

FICTION.

A Dozen All Told. (Blackie.) Crown 8vo. Cloth. Pp. 351. 6s.

A handsome volume containing twelve stories by twelve different well-known authors, illustrated by twelve artists. The authors are: Mr. W. E. Norris, Miss Alexander, Miss Florence Marryat, Mr. George R. Sims, "John Strange Winter," Miss Adeline Sergeant, Mr. F. W. Robinson, Mrs. Mona Caird, Miss Helen Mathers, Mr. G. A. Henty, Mr. William Westall, and Mr. Frederick Boyle; among the artists are Mr. Frank Brangwyn, Mr. W. Parkinson, Mr. Alfred Pearse, Mr. W. H. Margetson, and Mr. W. Hatherell, R.I. It is a book that would make a very acceptable present.

BARRIE, J. M. The Little Minister. (Cassell.) Crown 8vo. Cloth. Pp. 464. 6s.

An evidence of the extraordinary popularity which Mr. Barrie's novel deservedly enjoys with all classes of readers, is to be found in the fact that the present edition bears the inscription "Thirty-fourth Thousand." It is, above all others, the edition for presentation, for Mr. W. B. Hole, R.S.A., has drawn nine thoroughly characteristic illustrations which enhance, if possible, the previous interest of the story.

BENSON, E. F. Dodo: A Detail of the Day. (Methuen.) Crown 8vo. Cloth. Pp. 441. 6s.

It may be questioned whether, if Mr. Benson had not been the son of the Archbishop of Canterbury, and if gossip had not so much gathered round the personalities of the different characters of his book, the success of "Dodo" would have been so great and so general as it has been, and whether it would have reached its present eleventh edition so rapidly. That it has merit is unquestionable, and that it gives a fairly accurate and artistic picture of certain phases of present-day society, but after all it has few qualities which are not to be found in the majority of the better novels of its class; and it is curious that the year which has so neglected Mr. Pry's "Time and the Woman" should have given to a book so much its fellow a popularity so huge. But there is a deal of entertainment to be got out of "Dodo," and now that it has at last reached a cheap edition it is likely to reach a new circle of readers.

BLACK, WILLIAM. The Penance of John Logan and Two Other Tales. (Sampson Low.) Crown 8vo. Cloth. Pp. 311. 2s. 6d.

A new volume of the cheap monthly re-issue of Mr. Black's novels. To the same excellent series Messrs. Sampson Low have also added Mr. W. Clark Russell's "The Lady Maud," Mr. R. D. Blackmore's "Christowell," and Dr. George Macdonald's "Guild Court."

CARPENTER, REV. W. B., D.D., D.C.L., Bishop of Ripon. Twilight Dreams. (Macmillan.) Crown 8vo. Cloth. 4s. 6d.

A series of prose fancies, the majority of which are entirely fantastic and allegorical.

CLARK, ALFRED. Woe to the Conquered (B.C. 73-1). (Sampson Low.) Two volumes. 21s.

The field of the classical novel has not been often ploughed, and, if some of Ebers' Egyptian novels are good enough reading, Becker's "Gallus" is frightfully dull. Lord Macaulay began a romance of ancient Rome, and never finished it. Mr. Clark, with more resolution, comes fairly well out of the manifold difficulties of the task. He may not always have distinguished Capua from Rome, but he has done something towards making the Roman republic live again. His slaves, his gladiators, his Roman ladies, are very human.

COPE, CYPRIAN. At Century's Ebb. (Horace Cox.) Two volumes. 21s.

DUMAS, ALEXANDRE. Twenty Years After and The Vicomte de Bragelonne. (J. M. Dent and Co.) Eight volumes. Crown 8vo. Cloth. 3s. 6d. each, net.

Last December we spoke in terms of the highest praise of the first two volumes (containing "The Three Musketeers") of the new edition of the works of Alexandre Dumas, which Messrs. J. M. Dent and Co. had just commenced to publish in monthly instalments. They have now added to these volumes the remaining portions of the incomparable D'Artagnan cycle, "Twenty Years After," in two volumes, and "The Vicomte de Bragelonne" in six. Who has these ten handsome volumes has, it should be needless to say, an inexhaustible treasury of romance, of passionate adventure, of full and glorious life. A work of sustained invention never surpassed, here perhaps is Dumas' richest bequest to the ages; and in this edition it is for the first time accessible in its completeness to English readers. A more thoroughly creditable set of books, both outwardly and inwardly, cannot be seen: paper, type, and numerous illustrations are alike generous and admirable. Messrs. J. M. Dent and Co. have certainly added to their list a series of books useful to the library of every man and of most boys.

EVERETT-GREEN, EVELYN. St. Wynfrith and Its Inmates: The Story of an Almshouse. (Jarrold.) Crown 8vo. Cloth. Pp. 400. 6s.

FINDLAY, JESSIE PATRICK. Michael Lamont, Schoolmaster. (Hodder and Stoughton.) Crown 8vo. Cloth. Pp. 318. 6s.

GILCHRIST, MURRAY. Frangipanni: The Story of Her Infatuation. (Frank Murray, Derby.) Paper boards. Pp. 166. 5s. net. Regent Library.

Mr. Gilchrist's "Passion the Plaything" and his occasional stories in the *National Observer* have marked him out as a writer whose progress should be watched by all who care for the latest developments of modern fiction. In "Frangipanni" he has given us a story of unmistakable power and of some originality. A young, sullen, full-blooded and typical, yields to the fascination which a passing concert singer has over him, forgets his wife, his home, and his future, and flings himself hot-headed into the abyss of his passion. Frangipanni's art, however, is more to her than her stalwart lover: enthusiastic, yearning for celebrity, the blood of the South in her veins, she breaks from the man who had sacrificed his happiness to her beauty, and returns to the Continent, where, in the intoxication of success, she forgets her vows to the man whose life she has ruined. The horror of existence, the sickening desolation, which follows the retraction of her promises, goad her lover to distraction. His wife had remained in ignorance of his infidelity; seeing him troubled, she seeks to comfort him, only to find herself savagely repulsed, the victim of his brutality. She persists; he flings her from him; she falls, and, by an accident, is killed—almost murdered. A weird, horrible scene of madness completes the tragedy. Even this brief abstract may suggest to some readers how much Mr. Gilchrist owes to Mr. Thomas Hardy: less of the atmosphere of the country is in his book, but the whole story and its treatment suggest the author of "Two on a Tower."

HOBES, JOHN OLIVER. A Bundle of Life. (T. Fisher Unwin.) Long Post 8vo. Paper covers. Pp. 192. 1s. 6d.

As usual Mrs. Craigie's new work makes its appearance in the fascinating narrow pages of the Pseudonym Library. Even less of a story than its predecessors, it is less interesting; but its somewhat unobvious arrangement of many episodes enlivens an even greater number of epigrams and paradoxes. The first sentence of the prologue—the cleverest part of the book—is a fair specimen of these. "Sir Sliny Warcop was a gentleman who had been born with many good and perfect gifts, but he had pawned them to his Adversary for a few cans of brandy and soda." The book is very rightly named, but it does not show Mrs. Craigie at her best.

HODDER, EDWIN. Ephraim and Helah: A Story of the Exodus. (Hodder Brothers.) Crown 8vo. Cloth. Pp. 338. 5s. New edition. With illustrations.

HOPE, ANTHONY. Half a Hero. (A. D. Innes and Co.) Two volumes. 21s.

This is the story of how James Meiland, the Radical Premier of an Australian colony, was ruined at the most critical point of his political career by the coming to light of a somewhat shameful incident in his private life. The author of "Mr. Witt's Widow" has given us a real tragedy and a really powerful story, which cannot but strengthen his reputation. It will please all readers, for side by side with the sombre character of its plot runs some excellent comedy. A more interesting novel seldom appears.

HORT, MISS DORA. Tiaro: A Tahitian Romance. (T. Fisher Unwin.) Crown 8vo. Cloth. Pp. 300. 3s. 6d. Independent Novel Series.

KEITH, LESLIE. Lisbeth. (Cassell.) Three volumes. 31s. 6d.

A novel of honest workmanship, far above the ordinary in interest, and knowledge of life and character. The opening chapters introduce the reader to the different branches of a middle-class Scottish family, who, although living in London and making their livelihood out of Southern labour, still cling together in their race prejudice, constantly looking to Scotland as their real country. The pathetic series of incidents that lead up to the death of the lonely, heartbroken widow, Euphemia Grieve, are worthy of Miss Mary Wilkins; while to many the fact that the story deals in some degree with the beginnings of a struggle in journalism and literature will give it a great fascination. Mr. Keith's characters live, and their actions are convincing.

MIKOLITCH, V. Mimi's Marriage: A Sketch. (T. Fisher Unwin.) Paper covers. 1s. 6d.

A volume of the Pseudonym Library, translated from the Russian.

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Economic Journal.—(Quarterly.) Macmillan. December. 5s.
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Frank Leslie's Popular Monthly.—110, Fifth Avenue, New York. January. 25 cents.
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Geographical Journal.—1, Savile Row. December. 2s.

The Present Standpoint of Geography. Clements R. Markham.
Geographical Results of the Anglo-Portuguese Delimitation Commission in South-East Africa, 1892. Map and Illustrations. Major J. J. Leverton.
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Irish Monthly.—50, O'Connell Street, Dublin. January. 6d.
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Journal of Education.—36, Fleet Street. January. 6d.
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Journal of Geology.—46, Great Russell Street. Oct.-Nov. 50 cents.
Geologic Time, as Indicated by the Sedimentary Rocks of North America. C. D. Walcott.
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Journal of Political Economy.—(Quarterly.) University Press, Chicago. December. 75 cents.

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Monetary and Financial Chronicle. Arthur T. Street.

Journal of the Royal Colonial Institute.—December. 6d.

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Kindergarten Magazine.—Woman's Temple, Chicago. Dec. 25 cents.
The Place of "Admiration, Hope, and Love," in Elementary Education. T. C. Horsfall.

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How to Study "Mutter und Kose-Lieder." IV. Amalie Hofer.

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The Solar Faculae. Illustrated. Prof. Geo. E. Hale.

Ladies' Home Journal.—Curtis Publishing Co., Philadelphia. Jan. 10cts.

How Faunthroy Really Occurred. Illustrated. Frances Hodgson Burnett.

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An Aberdeen Student of To-Day. Lewis M. Grant. Illus. Isabella F. Mayo.
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The King of Siam and His Household. With Portraits. P. C. Standing.

Lippincott's Monthly Magazine.—Ward, Lock. January. 1s.
New Serial:—"The Trespasser," by Gilbert Parker.

The Peninsula of Lower California. J. K. Reeve.

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A Juvenile Revival: The "Christian Endeavor" Era. Thomas Chalmers.

Early Marriage Customs. Frank Shelley.

Longman's Magazine.—39, Paternoster Row. January. 6d.

The Athletic Life. Sir Benjamin Ward Richardson.

The Drama in 1893. Illustrate.

Nivernais in England. Austin Dobson.

Lucifer.—7, Duke Street, Adelphi. December 15. 1s. 6d.

Theosophy Generally State. W. Q. Judge.

Ancient Egypt. Concluded.

Ibsen's Works in the Light of Theosophy. Continued. Hon. Otway Cuffe.

"Blavatskianism": In and Out of Season. W. Q. Judge.

The Saabians and Sabians. E. Kislingbury.

Ludgate Monthly.—53, Fleet Street. January. 6d.

A Trip to Chicago and Its World's Fair. Concluded. R. Radcliffe.

Pens and Pencils of the Press. Illustrated. Joseph Hatton.

Young England at School—Leys College. Illustrated. W. Chas. Sargent.

Dundee and Whisky-Distilling. Illustrate.

McClure's Magazine.—33, Bedford Street. December. 15 cents.

Achilleon Farrar. Illustrated. Arthur Warren.

Portraits of William T. Stead, Whitelock Reid, and Gov. William M. McKinley.

The Weather of the World. Illustrated. Gertrude Hall.

Tennyson's Friendships. Illustrated. E. C. Martin.

Manliness in Boys. Illustrated. Prof. H. Drummond.

Gov. William McKinley. Illustrated. E. Jay Edwards.

Jerusalem. Illustrated. Charles A. Dana.

Macmillan's Magazine.—29, Bedford Street. January. 1s.

The Expedition to the West Indies, 1655. Hon. J. W. Fortescue.

Gentlemen of Leisure.

The Political World of Fielding and Smollett.

Vincent Voltaire.

Medical Magazine.—4, King Street, Cheapside. December. 2s. 6d.

Heredity and Disease. II. Weismannism.

Milk from the Hygienic Point of View.

Medical Certification of Deaths. H. Nelson Hardy.

The Medico-Legal Autopsy. Dr. J. Dixon Mann.

Scientific Applications of Photography. A. F. S. Kent.

The Clinical Uses of Photography. E. H. Cartwright.

A Doctor's Life in the Army. V.

Sir George Chesney and the Army Medical Service.

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Merry England.—43, Essex Street. December. 1s.
The Science and Harmony of Smell. Rev. J. A. Dewe.

Modern Review.—4, Bouvier Street. December 15. 61.
Social Problems and Radical Remedies. Lady Cook.
About "The Scented Garden." Lady Burton.

Month.—Burns and Oates. January. 2s.
A Glimpse of Catholic Germany. M. More.
The Welfare of the Child. William C. Maule.
Mr. Rider Haggard and the Inimiring of Nuns. Rev. H. Thurston.
The Oxford School and Modern Religious Thought. Rev. G. Tyrrell.
The Force and Meaning of a Law. Rev. W. Humphrey.

Monthly Packet.—A. D. Innes. January. 1s.
Some Dreams. Andrew Lang.
Dante: His Times and His Work. I. A. J. Butler.
Women Talkers at Leels. Mrs. Percy Leake.
New Serial Story: "My Lady Botha," by Stanley Weyman.

National Review.—W. H. Allen. January. 2s. 6d.
W. H. Smith as a Colleague. Lord Ashbourne.
Imperial Insurance for War. Captain F. N. Maule.
A Tour in North Italy. Mrs. Crawford.
The Decline of Urban Immigration. Elwin Cannan.
People's Banks. T. Mackay.
The Garden that I Love. Alfred Austin.
Incidents of the Autumn Session.
Featherstone and Other Riots. Harry L. Stephen.
How We Lost the United States of Africa. F. Edmund Garrett.

Natural Science.—Macmillan. January. 1s.
Prof. Tyndall. J. W. Gregory.
Natural Science in Japan. F. A. Bather.
The La Plata Museum. R. Lydekker.
Note on the Air-Sacs and Hollow-Bones of Birds. Frelier. A. Lucas.
Cell-Division. M. D. Hill.
Recent Researches on Olive-Brown Seaweeds. Miss E. S. Barton.

Nature Notes.—87, Great Titchfield Street. January. 2d.
Feeding the Birds in Winter. G. T. Rose.
August in New Zealand. H. Guthrie-Smith.
The "Gibbet White of the North": Rev. F. O. Morris. With Portrait.

Nautical Magazine.—Simpkin, Marshall. December. 1s.
Undermanning. Meteor.
Maritime Exhibits at the World's Columbian Exposition.
Scuttling, Abandonment, Pirating, etc.

New Peterson Magazine.—Peterson Magazine Company, Philadelphia. December. 10 cents.
The Land of the Liberator: The West of County Kerry. M. McCarthy O'Leary.
Under the Southern Cross: South America. Robert B. Graham.

New Review.—Wm. Heinemann. January. 1s.
Anarchists: Their Methods and Organisation. Z. and Ivanoff.
The New Museum and the Sidon Sarcophagi. Illus. Prof. Max Miller.
The Future of Humor. H. D. Trail.
Disestablishment in England. Augustine Birrell.
Some Impressions of America. Illustrat. Walter Crane.
The Preaching of Christ and the Practice of His Churches. Count Lyof Tolstoy.
Is our Life-Boat System Efficient? E. H. Bayley.
Professor Tyndall. P. Chalmers Mitchell.
French Plays and English Money. William Archer.
Parochial Self-Government (1750-1880). Rev. J. F. Frome Wilkinson.

New World.—(Quarterly) Gay and Bird. December. 3s.
The Babylonian Exile. Julius Wellhausen.
The Peculiarities of John's Theology. George B. Stevens.
Plato's Conception of the Good Life. Bernard Bosanquet.
The New Socialism and Economics. William B. Weeden.
The Religion of the Chinese People. C. de Harlez.
The Ethics of Creeds. Alfred Monier.
Heresy in Athens in the Time of Plato. F. B. Tarbell.
The Ethical and Religious Import of Idealism. May Sinclair.
The Parliament of Religions. C. H. Toy.

Newberry House Magazine.—Griffith, Farran. January. 61.
Fulham Palace. Illustrated. G. H. F. Nye.
New Serials: "The Coming Rebellion," by Tom Greer; and "Miss Lavini's Trust," by Vin. Vincent.

Nineteenth Century.—Sampson Low. January. 2s. 6d.
Professor Tyndall. Professor Huxley.
The Manchester Ship Canal. With Chart. Lord Egerton of Tatton.
The Revolt of the Daughters. Mrs. Crackanthorpe.
Sanitary Insurance: A Scheme. Dr. G. Walter Stevens.
Zoroaster and the Bible. Dr. L. H. Mills.
The Scramble for Gold. Sir Julius Vogel and J. P. Heseltine.
Chats with Jane Clermont. Concluded. William Graham.
A Word for Our Cathedral System. Rev. Dr. Jessopp.
The New Winter Land: French North Africa. William Sharp.
Chinese Poetry in English Verse. Herbert A. Giles.
Chartered Government in Africa. Arthur Silva White.
Protection for Surnames. Earl of Duntonal.
Recent Science. Prince Krapotkin.
Charles the Twelfth and the Campaign of 1712-13. King Oscar of Sweden and Norway.

North American Review.—Wm. Heinemann. December. 50 cents.
Political Causes of the Business Depression. Governor W. E. Russell.
The Battleship of the Future. Captain W. T. Sampson.
The Mission of the Populist Party. Senator W. A. Peffer.
Are Our Patent Laws Iniquitous? Hon. W. E. Simonds.
What Dreams Are Made Of. Dr. Louis Robinson.
Parliamentary Manners. Justin McCarthy.
Railroad Accidents in the United States and England. H. G. Prout.
The Servant Girl of the Future. Kate Gannett Wells.
Thoughts on English Universities. Professor E. A. Freeman.
The Hawaiian Situation:

The Invasion of Hawaii. E. T. Chamberlain.
A Plea for Annexation. Hon. J. L. Stevens.
Our Present Duty. Hon. Wm. M. Springer.
New York's Tendencies. Edward Marshall.
Amateur Classes in Nursing. C. H. Randall.
The Right to Die: Suicide. Gertrude B. Rolfe.

Outing.—170, Strand. January. 61.
Following Dickens with a Camera. Illustrated. H. H. Ragan.
Lenz's World Tour A-wheel. Illustrated.
The National Guard of Pennsylvania and Its Antecedents. Illustrated. Capt. C. A. Booth.

Overland Monthly.—San Francisco. December. 25 cents.
In the Stronghold of the Plutes. Illustrated. Jones Adams.
The Whistling Buoy. Illustrated. Lester Bell.

Pall Mall Magazine.—18, Charing Cross Road. January. 1s.

Smoke. Lord Ernest Hamilton.
Round About the Palais Bourbon. III. Illustrated. Albert D. Vandam.
The Decline and Fall of Napoleon. With Map and Illustrations. Lord Wodeley.
The Story of a Manuscript Magazine: *The Holland Park Review*. Illustrated. Ernest J. Entwistle.
The Minimum of Human Living. Illustrated. W. H. Mallock.
Chicago. III. Illustrated. Lloyd Bryce.
Marshal MacMahon and the Franco-German War. Illustrated. Archibald Forbes.
Is Anonymity in Journalism Desirable? Charles Whibley and E. B. Iwan Müller.
New Serial Story: "Pomona's Travels." Frank R. Stockton.

People's Friend.—186, Fleet Street. January. 61.
Allan Cunningham, Stonemason and Poet. Alex. Small.

Phrenological Magazine.—Ludgate Circus. January. 61.
Some Curious Facts about Ears.

Physical Education.—Springfield, Mass. December. 1 dol. per annum.
Home Dumb Bell Drill. E. J. Roberts.

Poet-Lore.—Gay and Bird. December. 25 cents.
Lessing's "Dramaturgie." J. W. Thomas.

Gentle Will, Our Fellow. Continue. Frederick Gard Fleay.
The Supernatural in "Hamlet," and "Julius Caesar." Annie Russell Wall.
An Interpretation of Browning's "Ixion." Helen A. Clarke.

Presbyterian and Reformed Review.—(Quarterly).—237, Dock Street, Philadelphia. January. 50 cents.

The Future of Calvinism. Professor H. Bavinck.
Anselm of Canterbury. Professor P. Schaff.
Philosophy: Its Relation to Life and Education. Professor J. M. Baldwin.
The Function of the Prophet. Rev. Dr. T. W. Chambers.
Critical Reviews respecting the Mosaic Tabernacle. Professor W. H. Green.

Provincial Medical Journal.—10, Friar Lane, Leicester. December. 6d.
Chili versus Malaria. Surgeon-General Sir William Moore.

State Remuneration of Medical Men. Frederick H. Alderson.
The Eyesight of the Future. Rev. Augustine Chudleigh.

The Profession, the Public, and the Cole. Ernest Hart.

Public Health.—E. W. Allen. December. 1s.

The Mortality among Cotton Operatives. Dr. Wheatley.
Proceedings of the Incorporated Society of Medical Officers of Health.

Quiver.—Cassell. January. 61.

The Shady Side of a Doctor's Life. Illustrated. Rev. Fred. Hastings.
A Jewish Confirmation. Illustrated. Rev. W. Burnett.
The Chapels of the First Nonconformists. Illustrated. F. M. Holmes.
Some Unashamed Slums. Illustrated.

Religious Review of Reviews.—4, Catherine St., Strand. Dec. 15. 61.

The Fight for Christianity on the School Board: Interviews with Rev. A. Edwards and Rev. T. B. Dover. With Portraits.
The Agnostic Wave. Rev. Compton Reade.

Bishop Hill of the Niger and His Native Assistants. With Portraits.

Wordsworth's Ecclesiastical Sonnets. A. L. Salmon.

Review of the Churches.—Haddon, Salisbury Square. December 15. 6d.

Deism, Rationalism, and Sectarianism. Rev. Dr. Philip Schaff.

The Reunion Movement in Hampshire. Rev. E. C. Chorley.

The St. Giles Christian Mission. Illustrated. Archdeacon Farrar.

The Christian Church and the Coal War. Bishop of Wakefield, Alderman Fleming Williams, and Prebendary Grier.

Religious Teaching in Board Schools. Rev. J. H. Hollowell, Rev. W. J. Henderson, and F. V. Smith.

St. Nicholas.—Fisher Unwin. January. 1s.
 St. Augustine. Illustrated. Frank R. Stockton.
 How Paper Money is Made. Illustrated. Clifford Howard.
 A Bird's-eye View of the Animal Kingdom. Illustrated. W. T. Hornaday.
 Stamp-collecting. Illustrated. Crawford Capan.

Scots Magazine.—Houlston, Paternoster Square. January. 6s.
 The Home of Burns's Ancestors. William Will.
 The Scottish Church Society. James Wilkie.
 The Pacification of Ireland. Edmund Harvey.

Scottish Geographical Magazine.—Stanford, Cockspur Street. December. 1s. 6d.
 India Past and Present. With Maps. General Lord Roberts.
 The Limits between Geology and Physical Geography. Clements R. Markham.
 The Races of Transcaucasia. V. Dingelstedt.
 Hauswald. Rev. Charles H. Robinson.

Scribner's Magazine.—Sampson Low. January. 1s.
 Constantinople. Illustrated. F. Marion Crawford.
 The Actor. Illustrated. John Drew.
 Stories in Stone from Notre Dame. Illustrated. Theodore Andrea Cook.
 The Place of the Exodus in the History of Egypt. A. L. Lewis.
 Webster's Reply to Hayne. Robert C. Winthrop.
 New Serial Story:—"John March, Southerner." George W. Cable.

Strand Magazine.—Southampton Street, Strand. December. 1s.
 The Sultan of Turkey. Illustrated. Monville Rafiuddin Ahmad.
 From Behind the Speaker's Chair. Illustrated. H. W. Lucy.
 Monarchs and Musicians. Illustrated. Miss Phyllis Bentley.
 Towards the North Pole. Illustrated. Dr. Fridtjof Nansen.
 A Cemetery for Dogs at Hyde Park. Illustrated. E. B. Brayley Hodgetts.
 Portraits of Madame Sarah Bernhardt, Justice Henn Collins, George Alexander, Archbishop MacLagan of York, Professor James Bryce, and Ignaz Jan Paderewski.
 St. George Lewis. Illustrated. Harry How.
 An Unpublished Letter of Charles Kean. Illustrated.
 Transformation Scenes: How They are Made and Worked. Illustrated.

Sunday at Home.—56, Paternoster Row. January. 6s.
 Among the Matabeles. II. Rev. D. Carnegie.
 The Rev. Leonard Blomefield.

Sunday Magazine.—Ibister. January. 6d.
 Early Christianity in Britain. I. Archdeacon Farrar.
 Annie S. Swan at Home. Illustrated.
 Matabeles and its People. Illustrated. Rev. H. T. Cousins.
 New Serial Story: "A Lost Ideal," by Annie S. Swan.

Sylvia's Home Journal.—Ward, Lock. January. 6s.
 Browning's Heroines. Illustrated. Katharine Tynan.

Temple Bar.—8, New Burlington Street. January. 1s.
 Mrs. Montagu.
 Count Mollien's Memoirs.

A Humorous Rogue: Thomas Carew. Mrs. A. Crosse.
 New Serials: "The Beginner," by Rhoda Broughton; "An Interpreter," by Frances M. Peard.

Theosophist.—7, Duke Street, Adelphi. December. 2s.
 Old Diary Leaves. XXI. H. S. Olcott.
 Conviction and Dogmatism. Annie Besant.
 The Truth of Astrology. J. S. Gadgil.
 Modern Indian Magic and Magicians. W. R. Old.

United Service.—1510, Chestnut Street, Philadelphia. Dec. 35 cents.
 Recent Army Legislation. Major G. W. Bair.
 Frontier Service in the Fifties. Lieut.-Col. W. B. Sans.

United Service Magazine.—15, York Street, Covent Garden. January. 2s.
 The Rise of Aldershot. Major-General T. A. L. Murray.
 The Making of Sidney. W. B. Worsfold.
 The Medical Department of the Army. Brigadier-General F. Gillespie.

Arena.—December.
 Freedom's Reville. James G. Clark.
 To Robert G. Ingersoll. Edgar Fawcett.
 A Human Habitation. Hanlin Garland.
 The Hour is Near. W. Jackson Armstrong.

Argosy.—January.
 Country Lovers. Christian Burke.

Art Journal.—January.
 Flora in January. Illustrated. William Sharp.

Atalanta.—January.
 The Old Year. Illustrated. J. H. Davies.

Atlantic Monthly.—January.
 Marina Sings. Helen G. Cone.
 Helen. Edward A. U. Valentine.

Blackwood's Magazine.—January.
 Prince Alexander of Bulgaria. Sir Theodore Martin.

Bookman.—January.
 The Captive Polar Bear. S. L. Gwynn.

The Italian Navy and its Recent Maneuvres. With Sketch Plan. John Leyland.
 Moltke. William O'Connor Morris.
 Suppression of Rebellion in the North-West Territories of Canada, 1885. Continued. With Map. Gen. Sir Fred. Middleton.
 Administration and Personnel of the United States Marine. H. Lawrence Swinburne.
 Mule Transport in Persia. C. E. Biddulph.
 The Rise of our East African Empire. Captain F. D. Lugard.

University Extension.—Fifteenth and Chestnut Streets, Philadelphia. December. 15 cents.
 The Outlook in Wisconsin. William A. Scott.
 The English County Councils and University Extension. M. E. Sadler.
 The College Professor on Politics. J. F. Johnson.

University Extension Bulletin.—Fifteenth and Chestnut Streets, Philadelphia. December. 5 cents.
 University Extension and the English Central Government. J. Wells.

University Extension Journal.—2, Paternoster Square. Dec. 15. 2d. Annual Meeting and Conference of the London Society for University Extension.

University Extension World.—Lucas and Co. December. 10 cents.
 Inter-Collegiate University Extension. T. F. W. Shepardson, N. Butler, Jun., and Charles Zenblin.
 The Urania Gesellschaft of Berlin. Oliver J. Thatcher.
 Roman Catholics and University Extension in the United States. Frances Etten.

Westminster Review.—6, Bouverie Street. January. 2s. 6d.
 A New Imperial Highway. J. F. Hogan.
 The Principles of Exclusive Individual Ownership in Land. H. H. L. Bellot.
 The Habits and Customs of Ancient Times. Lady Cook.
 The Decline of Romance. D. F. Hannigan.
 Phases of Human Development. Mona Caird.
 The Humour of Herodotus. Edward Mansfield.
 American Taxation and Politics. Edward J. Shriver.
 The House of Lords. B. D. Mackenzie.
 Philosophical Tour in Seen and Unseen Regions. R. G. M. Browne.

Wilson's Photographic Magazine.—853, Broadway, New York. December. 30 cents.
 Hand-Camera Practice. V. C. Ashleigh Snow.
 Something More about Comparative Permanence. D. Bachrach, Jun.
 Photographing Children. Illustrated. Thomas Aquinas.
 The Autobiography of This Magazine. Illustrated.

Woman at Home.—27, Paternoster Row. January. 6s.
 H.R.H. The Duchess of York. Illustrated. Marie Adelai le Belloc.
 A Backwoods Childhood. Illustrated. Mrs. Robert Louis Stevenson.

Work.—Cassell. January. 6s.
 A Trip Round the Whitefriars Glass-Works. Illustrated.
 Good and Bad Furniture. Illustrated. C. R. Ashbee.

Young England.—57, Ludgate Hill. January. 3s.
 New Serials: "The Secret of the Fire Mountain," by K. M. Eaty; "A Gentleman Adventurer," by J. Blountelle-Burton.
 The Making of the Empire: India. Illustrated. R. Leighton.
 The Manchester Ship Canal. Illustrated. R. Beynon.
 The Land and its Owners: Russia. Illustrated.

Young Man.—9, Paternoster Row. January. 3s.
 New Serial Story: "Dr. Dick," by Silas C. Hocking.
 Health and Exercise. Sir B. W. Richardson.
 My First Sermon. Illustrated. Dr. Joseph Parker.
 A. J. Balfour, M.P. Illustrated. H. W. Massingham.
 How I Write my Books: An Interview with Mr. Rider Haggard. With Portrait.

Young Woman.—9, Paternoster Row. January. 3s.
 The Life of a Sister of the People. Sister Emmeline.
 Olive Schreiner. With Portraits. Rev. E. R. Welsh.

POETRY.

Californian Illustrated Magazine.—December.
 Inspiration. Ella Wheeler Wilcox.
 Woman's Love and Life. Illustrated. Adelbert von Chamisso.

Century Magazine.—January.
 The Year's Day. Frank Dempster Sherman.
 Love's Rivals. Charlotte Fiske Bates.
 Stillness of the Frost. Charles G. D. Roberts.
 A Winter Love-Song. Robert Burns Wilson.
 The Masquerade of Time. Edith M. Thomas.
 The Convict Women of Port Blair. Illustrated. Laura E. Richards.
 Imogen. Thomas Bailey Aldrich.
 Giuliano D'Arrezzo. Morris Smith.
 The Past. Henry Jerome Stokard.
 At Greenwood Cemetery. Wendell P. Garrison.

Cosmopolitan.—December.
 Coast Gun L 33. Illustrated. Martha F. Crow.
 Chicago at Rest. Marion C. Smith.

Frank Leslie's Popular Monthly.—January.
 Sappho and Phaon. Joaquin Miller.

Free Review.—January.

A Litany. In *Fableland*. William Toynbee.

Gentleman's Magazine.—January.

Girl's Own Paper.—January.

Margaret—A Pearl. M. Hedderwick Browne.

A Difference of Opinion. Two Poems.

The Coming of the King. Helen Marion Burnsides.

Harper's Monthly Magazine.—January.

My Golden-Haired Laddie. Margaret E. Sangster.

Butterflies. Charles G. D. Roberts.

"A Thousand Years in Thy Sight." Annie Fields.

Irish Monthly.—January.

The Birth, Growth, and Suicide of a Heresy. T. W. Allies.

Leisure Hour.—January.

New Year's Day. Emily H. Hickey.

Lippincott's Monthly Magazine.—January.

No-Man's Land. Daniel L. Dawson.

Longman's Magazine.—January.

An Eton Vale. Walter Herries Pollock.

Merry England.—December.

Assumpta Maria. With Portrait. Francis Thompson.

A Hymn at Lourdes. Daniel Barbé.

Modern Review.—December 15.

The Temptor. Mrs. Warner Snod.

Madame, M.P.

Helpless Love. Isabella Fyvie Mayo.

Outing.—January.

The Hammock's Complaint. Illustrated. Ella Wheeler Wilcox.

American Art Journal.—23, Union Square, New York. 10 cents.

December 2.

How to Create an American Music School. C. C. Converse.

December 16.

Woman as a Composer. Eva M. Smith.

Atlanta.—January.

Some Experiences of a Débutante. A Singer.

Song: "A Birthday Song," by Alfred Pratt.

Century Magazine.—January.

Indian Songs. With Music and a Picture. Alia C. Fletcher.

Robert Schumann. Edvard Grieg.

Church Musician.—4, Newman Street. December 15. 2d.

On Ancient Music. C. Baeyertz.

Church Music: "The Magnificat" and "Nunc Dimittis." L. R. Arnott.

English Illustrated Magazine.—January.

A Glance at French Musical Art. Illustrated. C. Willeby.

Étude.—1708, Chestnut Street, Philadelphia. December. 15 cents.

The Piano in Liszt's Letters. H. T. Fink.

Piano Solos: "Romanze," by Mozart; "Humoreske," by Ed. Grieg; etc.

Frank Leslie's Popular Monthly.—January.

"Carmen," On and Off the Stage. Illustrated. Madame Minnie Hauk.

Girl's Own Paper.—January.

Beethoven. J. F. Rowbotham.

Christmas Carol for Female Voices. W. H. Hunt.

Good Words.—January.

The Wandering Minstrels. Illustrated. J. F. Rowbotham.

Ladies' Home Journal.—January.

The Journal's Four Prize Hymns.

Leader.—226, Washington Street, Boston. December. 1 dol. per ann.

Hector Berlioz. F. Marcillac.

Ancient Music. L. F. A. Gevaert.

Lute.—44, Great Marlborough Street. January. 2d.

Anthem:—"Wherewithal," by J. E. Newell.

Meister. (Quarterly.)—Kegan Paul. November 25. 1s.

Wagner's Letters from Paris, 1841. IV.

Recent Wagner-Literature: French and American. W. Ashton Ellis.

Monthly Musical Record.—86, Newgate Street. January. 2d.

Critiques of Beethoven of Seventy Years Ago.

Piano Solos: "The Mill on the Brook," by R. Kleinmichel; "Peasant's Morning Song," by Laundmann.

Music.—240, Wabash Avenue, Chicago. December. 30 cents.

Verdi, the Illustrious Composer. Illustrated. E. Swayne.

Outgrowing Church Music. W. S. B. Mathews.

Music and Western Newspapers. R. J. Jessup.

The Voice of the Future. Annie F. Sheardson.

The Pianoforte Works of Robert Schumann. E. Liebling.

The Bearing of Blindness upon Musicianship. J. S. Van Cleve.

Music Teacher.—Dalton, Georgia. December. 50 cents per annum.

Music, Emotion, and Morals. I. Rev. H. R. Hawels.

Part-Songs.—"Christmas Response" by E. Roberts, and Others.

Overland Monthly.—December.

When Eternity Speaks. Nelly Booth Simmons.

The Voice of California. Emma Frances Dawson.

Pall Mall Magazine.—January.

Clytie. Illustrated. May Sinclair.

St. Nicholas.—January.

The Brownies through the Union. Illustrated. Palmer Cox.

Scribner's Magazine.—January.

Deep Waters. W. G. van Tassel Stephen.

The Wolf at the Door. Charlotte Parkens Stetson.

On Ne Badine Pas Avez La Mort. Arthur Sherburne Harly.

"Whither Thou Goest." Solomon Solis-Cohen.

Endymion. Sarah King Wiley.

Sunday at Home.—January.

Winter and Spring. Canon Wilton.

Peace. Henry Vaughan.

Euroclydon. Mary Rowles Jarvis.

Sunday Magazine.—January.

"All that are in their Graves." Rev. B. Waugh.

A World-Old Song. Eric Wentworth.

Sylvia's Home Journal.—January.

In the Street Where I Live. C. G. Rogers.

Love in the North. Katharine de Matisse.

Temple Bar.—January.

While We Have Time.

Unbending Fate. J. Willes.

Young Man.—January. 3d.

An Alpine Walk. Illustrated. A. Conan Doyle.

MUSIC.

Musical Herald.—9, Warwick Lane. January. 2d.

Sir George Job Elvey. With Portrait.

New Year Carol (In Both Notations):—"The Bellringers," by S. G. R. Coles.

Musical News.—130, Fleet Street. 1d. December 16.

Dr. Sawyer's "Orpheus."

Music in the Public Schools. A. J. Sainsbury.

December 23.

Facsimile of a Mendelssohn MS.

December 30.

The Art of Chanting. J. Percy Baker.

Musical Record.—Oliver Ditson Co., Boston. December. 10 cents.

Machine versus Mind in Playing. W. S. B. Mathews.

Sacred Song: "Worship Christ, the New Born King," by Charles Gounod.

Musical Standard.—185, Fleet Street. 3d.

December 9.

Schumann's "Genoveva."

December 16.

Gounod. George T. Ferris.

December 30.

Gounod. Continued. George T. Ferris.

December 30.

Berlioz. George T. Ferris.

December 30.

Musical Star.—11, North Bridge, Edinburgh. January. 1d.

Part Song:—"The Sunbeam and the Maiden," by C. Nixon.

Musical Times.—Novello. December 14. 61.

Handel Number. Illustrated. Joseph Bennett and Others.

Musical Visitor.—John Church Company, Cincinnati. Dec. 15 cents.

Piano Solos:—"Farewell," by C. Bohm; "Marches," by Leybach.

Musical World.—145, Wabash Avenue, Chicago. December. 15 cents.

Musicians as Practical People. G. T. Bulling.

Piano Solos:—"Bridal Bells Vale," by H. Jebee and Others.

Organ.—149A, Tremont Street, Boston. December. 25 cents.

Frederic Archer. With Portrait. W. G. Pearce.

Organ Music:—"Liebestod," by A. Hensel; "Andante in A," by Dr. W. Volkmar.

Organist and Choirmaster.—139, Oxford Street. December 15. 2d.

Some Mistakes Frequently Made in Setting the "Te Deum" to Music. Rev. W. C. Bishop.

The Priest's Part in the Liturgy. Dr. C. W. Pearce.

Anthem:—"Arise, Shine; for Thy Light is Come," by Dr. E. J. Hopkins.

Scottish Musical Monthly.—153, Queen St., Glasgow. December 15. 2d.

Music at the West Parish Church, Aberdeen. Illustrated.

Sylvia's Home Journal.—January.

A Vignette of Sir Arthur Sullivan. With Portrait. Flora Klickmann.

The Misses Tulloch At Home. Illustrated. Mrs. Roscoe Mullins.

Woman at Home.—January.

Among the Fjords with Edvard Grieg. Illustrated. Rev. W. A. Gray.

Young Woman.—January.

How to Sing a Song: Interview with Madame Belle Cole. Illustrated.

ART.

Art Journal.—Virtue, Ivy Lane. January. 1s. 6d.
 "A Si'ent Greeting." Etching after L. Alma-Tadema.
 Notes on British Painting in 1893. Illustrated. Walter Armstrong.
 "My Few Things." Illustrated. Frederick Wedmore.
 The Queen's Park, Edinburgh. Illustrated. J. P. Croal.
 J. M. Swan. Illustrated. R. A. M. Stevenson.
 The Great Master, Rembrandt. Illustrated. T. Humphry Ward.

Californian Illustrated Magazine.—December.
 Early Art in America. Illustrated. Prof. J. Richardson.

Century Magazine.—January.
 Old Dutch Masters: Fraus Hals. Illustrated. Timothy Cole.

Girl's Own Paper.—January.
 Famous Women Artists of the World. W. Shaw-Sparrow.

Good Words.—January.
 How a Sculptor Works. Illustrated. E. Roscoe Mullins.

Magazine of Art.—Cassell. January. 1s. 4d.
 "Chant d'Amour." Photogravure after E. Burne-Jones.
 "Head of a Girl." Engraving after Sir Frederic Leighton.
 Puvis de Chavannes. Illustrated. Prince Bojimir Karageorgevitch.
 The late Charles Bell Birch, A.R.A. Illustrated.
 Some Notes on the Illuminated Books of the Middle Ages. Illustrated.
 William Morris.
 Current Art: Institute of Painters in Oil-Colours. Illustrated. M. Phipps Jackson.
 The Ruskin Collection: The Modern Pictures. Illustrated. Claude Phillips.
 Italian Chimney-Tops. Illustrated. H. E. Tidmarsh.

THE GERMAN MAGAZINES.

Alte und Neue Welt.—Benziger, Einsiedeln. 50 Pf. Heft 4.
 The History of Spinning. Illustrated. Dr. Ziegler.
 The Monastery at Muri. Illustrated. A. von Baldingen.
 Prince Alexander of Battenberg. With Portrait.

Chorgesang.—Hans Licht, Leipzig. 2 Mk. per quarter. Dec. 1.
 W. L. Blumenschein. With Portrait. E. Kappell.
 Choruses: "Mein Lieben," by R. Müller; and "Guter Rath," by J. Rheinberger.

Daheim.—9, Poststrasse, Leipzig. 2 Mk. per quarter. Dec. 2.
 A Cavalry General in the American Civil War: Gen. J. E. B. Stuart. Illustrated.

Atlases. With Maps. H. von Spielberg.
 December 9.

Hunting in India. Illustrated. H. von Zobeltitz.
 December 23.
 Christmas Preparations in Berlin. Illustrated. H. von Zobeltitz.
 Christmas in Berlin: The Unemployed, the Blind, the Cabmen. Hermann Dalton.

Deutscher Hausschatz.—Fr. Pustet, Regensburg. 40 Pf.
 Heft 3.
 Dogs. Illustrated. Joseph Deckwelles.
 Anton Van Dyck. Illustrated.
 The Eightieth Birthday of the Poet, F. W. Weber. Illustrated.

Freising. Illustrated.
 Boosian Sketches. Coëstien Schmidt.
 Christmas and New Year at the Post Office. Post-Director Bruns.

Deutsche Revue.—Tauenzienstr., 50, Breslau. 6 Mk. per quarter. January.

Letters from the Battlefield, 1870-71, by Karl von Wilmowski. I. Dr. G. von Wilmowski.
 King Charles of Romania. Concluded.
 Letters from St. Petersburg.
 The Situation in France. Heinrich Geffcken.
 Lothar Buchar. VIII.
 Eternal Night and Eternal Light. A. Schmidt.
 The Class War and Its Consequences. Karl von Mangoldt.
 Karl Stauffer-Bern. R. Binswanger-Kreuzlingen.
 Electricity in Agriculture. Bernhard Dessen.
 Love as Expressed in Persian Art. Rudolf Dvorak.

Deutsche Rundschau.—Lützowstr., 7, Berlin. 6 Mk. per quarter. December.

The First Ascent of Mont Blanc from the Aiguille Blanche de Péteret. P. Gossfeldt.
 From My Life. Continued. Eduard Hanslick.
 The Gold Crisis. Eduard von Hartmann.
 The Century of Velasquez. Concluded. E. Hübner.
 Leopold von Plessen. III. L. von Hirschfeld.
 Louise von François. Otto Hartwig.
 Political Correspondence: The Prussian Elections, the Russians at Paris, Spain and Morocco, England and Italy, Austria, etc.

Merry England.—December.
 German Art. Sir Frederic Leighton.

Monthly Packet.—January.
 In the National Gallery. Cosmo Monkhouse.

Quarterly Illustrator.—92, Fifth Avenue, New York. Jan. 30 cents.
 American Art and Foreign Influence. Illustrated. W. Lewis Fraser.
 The Pennsylvania Academy of the Fine Arts. Illustrated. Chas. McIlvaine.
 A Painter of Marine Subjects: Jas. G. Tyler. Illustrated. J. G. Speel.
 An Illustrator of Child Life: Maud Humphrey. Illustrated. Wm. McK. Bangs.
 A Painter's Progress: Leonard O. Hartman. Illustrated. Royal Cortissoz.
 My Favourite Model. Illustrated. G. P. Lathrop.
 Contrasts of Life and Art. Illustrated. Will H. Low.

St. Nicholas.—January.
 Palmer Cox and the Brownies. Illustrated. Fanny Ratti.

Scribner's Magazine.—January.
 The Fifes. Painted by Edouard Manet. Illustrated. Philip Gilbert Hamerton.
 Sir Joshua Reynolds. Illustrated. Frederic Keppel.

Studio.—16, Henrietta Street, Covent Garden. December. 61.
 The New English Art Club. Illustrated.
 Photographic Portraiture: Interview with H. H. Hay Cameron. Illustrated.
 The Birmingham Municipal School of Art. Illustrated.
 Drawing for Reproduction. Illustrated.

Sunday Magazine.—January.
 The Painter of the Eternal Truths: G. F. Watts. Illustrated. L. T. Meade.

Sylvia's Home Journal.—January.
 Some Modern Painters: The New English Art Club. Illustrated. A. Brown.

Deutsche Worte.—VIII. Langeasse, 15, Vienna. 50 kr. December.
 The Labour Situation in Russia.
 Poor Law Reform. Dr. Julius Brügel.

Freie Bühne.—Köthenerstr., 44, Berlin. 1 Mk. 50 Pf. December.
 The Freedom of Egolsm. E. Horn.
 Modern Pamphlet-Writing. Otto J. Bierbaum.
 National Gallery and National Art. Oskar Ble.
 Christianity and Marriage. L. Jakobowski.

Die Gartenlaube.—Ernst Kell's Nachf., Leipzig. 50 Pf.
 Heft 13.

Asthma. Dr. E. H. Risch.
 Vine Harvest in the Rheiengau. Illustrated. E. Lenbach.
 The Youth of Anzengruber. Illustrated. Anton Bettelheim.
 Pisciculture. Carl Vogt.

Heft 14.
 The Emperor William I. and Struvelpeter. Dr. H. Hoffmann-Donner.
 Christmas in Germany in the Good Old Days. Illustrated. Dr. A. Tille.
 Criminal Bands in India.
 Hamburg Water. Illustrated. Gustav Kopal.
 The History of Lucifer and Safety Matches. C. Falkenhorst.
 Travelling Shows. Illustrated. Dr. A. Tille.

Die Gesellschaft.—Wm. Friedrich, Leipzig. 1 Mk. 30 Pf.
 How shall We Improve the Race? M. Schwann.
 Workmen's Associations in Sicily. R. Schöner.
 Poems by M. G. Conrad, Alberta von Puttkamer, and Others.
 The Deification of Men in the Classics. W. E. Backhaus.

Gleichheit.—12, Furtbachtstrasse, Stuttgart. 10 Pf. December 13.
 The Increasing Share of Women in Crimes against Property.

Internationale Revue über die Gesammten Armeen und Flotten.
 —Frisee und von Puttkamer, Dresden. 24 Mk. per annum. December.
 Liban and Biseria. Vice-Admiral von Henck.
 The German Associate Clubs (Vereinswesen) and Their Value as a Factor in
 the Defence of the Fatherland. C. von Herget.
 Recent Experiments with Armour Plates. 6 figs.
 Bavaria and the Tyrol. Colonel Lissignoli.
 The Russian Fleet in the Mediterranean.
 The Austro-Hungarian Army Manoeuvres, 1893.
 A Comparative Study of the Field Artillery of the Principal Powers.
 The French Army Manoeuvres, September, 1893. With Map.
 The Portuguese Army under the New War Minister.

Jahrbücher für die Deutsche Armee und Marine.—A. Bath, Berlin. 32 Mk. per annum. December.
 Socialism and the Army.
 The French Army Organisation since 1889. Concluded. Major Schott.
 Armoured Cupolas from the Economical Point of View. Lieut.-Colonel Wagner.

Infantry Considerations on the New Instructions for Cavalry. Major Count von Hasingen.

The French Naval Manoeuvres, 1893. Vice-Admiral von Henck.

Konservative Monatsschrift.—E. Ungleicher, Leipzig. 3 Mk.
 per quarter. December.

Heinrich Leo's Historical Monthly Letter. V. Otto Kraus.
 The Trojan Question Again.
 Temperance in Christianity.

Kritische Revue aus Oesterreich.—VII. Lindengasse, 13, Vienna. 8 fl. per ann. December 1. Coalition and Anti-Coalition.

The Statistical Year-Book of Vienna for 1891. Professor A. Oelwein. December 15. Statistical Year-Book of Vienna. Continued. Mortality in Various Occupations.

Magazin für Litteratur.—Lützow-Ufer, 13, Berlin. 40 Pf. December 2. The Poet Lemaitre. Alfred Kerr. Norwegian Literature. Harald Hansen. December 9. Intellectual Life in Frankfort. II. Moritz Goldschmidt. December 16. Verses of 1893. Otto Ernst. Literary Life in Weimar. Hans Orlen. December 23. Napoleon I. and the "Institut de France." H. A. Taine.

Mittheilungen aus dem Gebiete des Seewesens.—Carl Geroll's Sohn, Vienna. 17s. per ann. Part XII. The Italian Naval Maneuvres, 1893. The Development of the English-American Transatlantic Packet Service up to the Present Date. 11 figs. The Rigging of Modern Sailing Ships. 1 fig. Should Torpedo Vessels be built of Large Displacement? The French Naval Estimates for 1894 (£10,700,060). The Raising of the Premiums paid to French Merchant Ships built with a view to Their Employment as Auxiliary Cruisers. The Present Condition and Future of the Russian Navy.

Monatsschrift für Christliche Social-Reform.—Franz Chamra, St. Pölten. 4 fl. per ann. December. Fin de Siècle. Dr. Scheicher. Stock Exchange Speculation and Agio. Dr. R. Meyer.

Musikalische Rundschau.—I. Maria-Theresienstr., 10, Vienna. 25 kr. Niels W. Gade and Mendelssohn. December 1. December 15. Gaspard Duifopruggar and the Rise of the Fiddle.

Neue Militärische Blätter.—26, Winterfeldstrasse, Berlin. 32 Marks per ann. December. Reminiscences of the Franco-German War, 1870-1. VII.-VIII. Colonel H. de Ponchalon. The Field Instructions for the Russian Army. II. A Sketch of the Battle of Lubeck. III. G. E. von Natzmer. General Skobeff and the Moral Element. Reminiscences of the Campaign in Italy in 1866. E. von Kählig. Extracts from the Riding Instructions for Cavalry.

Neue Revue.—(Wiener Literatur-Zeitung): I. Wallnerstr., 9, Vienna. 3 Mk. 50 Pf. per quarter. December 20. Catholicism. H. A. Taine. Art in Vienna.

Neue Zeit.—J. H. W. Dietz, Stuttgart. 20 Pf. No. 9. The Great Coal Crisis in England. Concluded. E. Bernstein. Prussian Factory Inspection in 1892. Dr. Max Quarck. The Tobacco Tax. Unus. December 10. The Tobacco Tax. Continued. Herr von Mayr and Imperial Finance Reform. No. 11. The Tobacco Tax. Continued. Prussian Factory Inspection in 1892. Concluded. Nos. 12 and 13. A Social Democratic Catechism. Karl Kautsky.

Nord und Süd.—Siebenhufenerstr., 2, Breslau. 6 Mks. per quarter. Dec. The Artistic Work of Karl Stauffer. With Portrait. A. Schriker. The Spiritual Life of Jeanne d'Arc. II. Ch. Thomassini. The Russian Attack on the German East Frontier. Philosophical Terminology. Hans Schmidkunz. Lady Macbeth. Carola Blacker.

THE FRENCH MAGAZINES

Amarante.—(For Girls.) 37, Bedford Street. 1 fr. 50 c. December. Marie Fédorovna, Tzarina of Russia. With Portrait. L. Vautier. The Duchesse de Luynes. The Master of Da Vinci: Verrocchio. A. M. d'Annezin. Madame Ménier-Nolier. The History of the French Language. E. S. Lantz. Art in China. Illustrated. E. Voruz.

Association Catholique: Revue des Questions Sociales et Ouvrières.—262, boulevard St. Germain, Paris. 2 frs. Dec. 15. The Reform of Landed Property in France. Henri Savatier. Catholic's and Social Reform. Marquis de la Tour-du-Pin Chamby. Statistics on the Labour Situation in Belgium. H. Bussoul.

Bibliothèque Universelle.—18, King William Street, Strand. 2 fr. 50 c. December. The Re-organisation of the Federal Council. Numa Droz. Notes of an Explorer in Patagonia. Concluded. Dr. F. Machon.

Preussische Jahrbücher.—Kleiststr., 16, Berlin. 2 Mks. 50 Pf. Dec. A Rectorial Address. Dr. Karl Weinhold of Berlin University. Medicine in the School of Aristotle. Dr. H. Diels. Were the Children of Israel ever in Egypt? Dr. L. Ries. The Right Position of the German Evangelical Church in Its Historical Development. Dr. K. Köhler. A Scheme for the Taxation of Ground-Rents in Germany. R. Eberstadt. Two Decades of German Shipping: 1872-1893. Dr. O. Krummel. The Political Value of History. W. E. H. Lecky. The German Empire and the Poles. II. Political Correspondence: The Change of Ministry in Austria; the Prussian Elections; the Commercial Treaties; the New Imperial Taxes.

Schweizerische Rundschau.—A. Müller, Zürich. 2 Mks. December. Poems by Alfred Beetschen, Jean Nitzli, and Others.

Sphinx.—Kegan Paul, Charing Cross Road. 2s. 3d. December. Do Theosophists Pray? Wilhelm von Saint-George. The Arya-Somaj in India. Werner Friedrichsort. The Magic Square. Dr. Ferdinand Maack. The Development of Mind in Art. Franz Evers.

Über Land und Meer.—Stuttgart. 1 Mk. Heft 6. The Water Supply and Drainage of Berlin. Illustrat. Ewald Thiel. Art and Archaeology in Schwaben. Illustrat. Moritz Jókai. With Portrait. H. Gläcksmann. The Pestalozzi-Froebel House at Berlin.

Universum.—A. Hauschild, Dresden. -50 Pf. Heft 8. Leather Work. Illustrat. Professor F. Lüthmes. Georg Freiherr von Ompfahl, Novelist. Heft 9. The Austrian Emperor as a Huntsman. Illustrat. Dr. H. M. von Kadih. The Berlin Christmas Market. Illustrat. Johannes Trojan. Wilhelm Jensen. With Portrait. Bruno Ritterauer.

Unsere Zeit.—Schorer, Potsdamerstr., 27a, Berlin. 75 Pf. Heft 4. Tangier. Illustrat. The Opening of the Raimund-Theatre. The World's Fair. Professor F. Reueaux.

Velhagen und Klasing's Monatshefte.—53, Steglitzerstr., Berlin. 1 Mk. 25 Pf. December. The Christ Ideal in the Plastic Arts. Illustrat. Victor Schultze. Christmas at Killima-Njaro. Otto E. Ehlers. Winter Life in the Forest. Illustrat. C. Schwarzkopf. Modern Jewellery. Illustrat. Hans von Zobeltitz. Folk Types in Italy. Illustrat. Hans Hoffmann.

Vom Fels zum Meer.—Union Deutsche Verlagsgesellschaft, Stuttgart. 1 Mk. Heft 5. The Art of Seaworthy. Jürgen Bona Meyer. Teydon. Illustrat. A. Trinius. The Ventilation of Living-Rooms in Summer and Winter. Dr. O. Gotthilf. Family Festivals in Russia. F. Meyer von Waldeck. The Jubilee of the *Alteingesessene*. Illustrat. Eduard Ille. Christmas in Vienna. Illustrat. Ludwig Hevesi. Christmas and New Year at the Post Office. Illustrat. Bruno Köhler.

Westermann's Illustrierte Deutsche Monatshefte.—Brunswick. 4 Mks. per quarter. December. Painting in Scotland. II. Illustrat. Cornelius Gurlitt. Influenza. Julius Althaus. Brescian. H. Reinke. Count Alexander S. Stroganow. With Portraits. A. Kleinschmidt. Elhard Mitscherlich. With Portrait. August Harpf.

Wiener Literatur-Zeitung.—I. Spiegelgasse 12, Vienna. 25 Kr. December. Humane America. Concluded. A. Nigg. Theatrical Manager and Author. O. Tave Mirabeau. German "Gemüthlichkeit." H. Wörth.

Zuschauer.—II. Durchschnitt 16, Hamburg. 1 Mk. 50 Pf. December 15. The Techniques of Artistic Creation. A. J. Moritzmann. Jaroslav Vrchlický, Bohemian Poet. B. Wellek. Tchaikowsky's "Onegin" and "Pique-Dame."

Accident Insurance and Old Age Pensions in Germany. C. Bodenheimer. Wind as Motive Power. G. van Muyden. The Hygiene of Food and Lodging. Concluded. L. Wuarin. Chronicles: Parisian, Italian, German, English, Swiss, Political.

Chrétien Evangélique.—G. Briet, Lausanne. 1 fr. 50 c. January. Pompeii. Concluded. Fr. Tissot.

Entretiens Politiques et Littéraires.—8, rue St. Joseph, Paris. 60 c. December 10. The Latin Genius. Paul Adam. Paul Verlaine. Helwig Laemmle. The Wooing of the Elements by the Sages. Concluded. Jules Bois. December 25. The Wooing of the Elements by the Sages. Concluded.

Journal des Economistes.—14, rue Richelieu, Paris. 3 fr. 50 c. Dec. Arnold Toynbee and the Contemporary Economic Movement in England. E. Castelot.

A First Attempt at State Socialism in the Reign of Napoleon III: Agricultural Insurance. A. Thomereau.
 Ministerial Officers. Louis Thévenet.
 Review of the Academy of Moral and Political Sciences, August-November, 1893. J. Lefort.
 A Visit to the Chinese Colonies in the West of Borneo. Dr. de Meyers d'Estey.
 The Russo-German Customs Conference. Ladislas Domansky.
 The Influence of the Needs of the Worker on the Amount of his Wages. —.
Journal des Sciences Militaires. —30, rue étage Dauphine, Paris. 40 frs. per annum. December.
 The Rôle and Probable Mode of Action of Infantry in a Future Campaign. Commandant Welter.
 The Battle of La Vesle (a Forecast of the Conditions under which Future Battles will be Fought). III. Commandant Nigote.
 Marshal MacMahon. L. Hemet.
 The English Campaign in the Soudan, 1894-5. Concluded.
 The Cavalry of the Allied Armies in 1814. Commandant Well.
Ménestrel. —2 bis, rue Vivienne, Paris. 10 frs. per annum.
 December 3, 10, 17, and 24. The Fêtes of the French Revolution. J. Tiersot.
Monde Artistique. —24, rue des Capucines, Paris. 50 cents. December 3.
 Piano Solo: "Menuet," by F. Le Bourne.
Monde Economique. —76, rue de Rennes, Paris. 36 fr. per annum.
 December 16.
 Dynamite and Social Evolution. Paul Beauregard.
Monde Musicale. —3, rue du 29 Juillet, Paris. 50 c. December 15.
 Aristide Cavaillé-Coll. With Portrait.
Nouvelle Revue. —18, King William Street, Strand. 62 francs per annum. December 1.
 The Last Shots. S. Pichon.
 Through Thessaly. L. Richard.
 Our Sense of Mystery. A. des Rotours.
 Søren Kierkegaard, the Danish Moralist. B. Jeannine.
 The Franco-Russian Commercial Treaty. E. Martineau.
 The Exhibition of Muslim Art. Madame Savary.
 Apropos of a Bell. P. Bonnefont.
 Six Weeks in Russia, by H. Stupny.
 Letters on Foreign Politics. Madame Adam.
 December 15.
 Plus VII. and Napoleon I. I. A. Gagnière.
 Notes on Norway. I. First Aspects. Hugues le Roux.
 Our Memory. E. Blanchard.
 The Camera of the French Navy. —*—
 The Christianity of Pierre Loti.
 The Death of Mary Stuart. J. A. Petit.
 Corsica and the Còtentin Peninsula. Z.
 Letters on Foreign Politics. Madame Adam.
Nouvelle Revue Internationale. —23, boulevard Poissonnière, Paris. 5 frs. per annum. December 15.
 Review of European Politics. Emilio Castelar.
 Unknown History: The Entry of the Army of Versailles into Paris in 1871. Garner.
 The Philosophy of Toys. Léo Claretie.
 Lourdes in Torchlight. An Open Letter to M. Zola. Jules Le Teurrois.
 Memoirs of the First Empire. Leon Marlet.
 A General Definition of Love. Dr. Papus.
Réforme Sociale. —54, rue de Seine, Paris. 1 fr. December 1.
 Electoral History of France in 1893. Henri Joly.
 Influence of Recent Laws on the Family in Béarn. Louis Batcave.
 A. Rural Family in Poitou during the Ancien Régime: 1550-1840. A. Tandonnet.
 The Belgian Society of Political Economy. Victor Brants.
 December 16.
 The Question of Octroi Duties. Edouard Cohen.
 "Family Society" and Portuguese Civil Rights.
 The Linen Industry at Verviers: the Effect of the Factory Acts, etc.
Revue d'Art Dramatique. —44, rue de Rennes, Paris. 1 fr. 25 c. December 1.
 The Theatre of the Future and Cafe-Concerts. Pierre Valin.
 December 15.
 The Neo-Christian Theatre. Paul Berret.
 On the History of the Theatre. Paul Lippmann.
Revue Bleue. —Fisher Unwin, Paternoster Square. 60 c. December 2.
 Victor Hugo since His Death. Raoul Rosières.
 The English Theory of Government in Egypt. Henri Pensa.
 Is Wagner a Musician? R. de Réy.
 December 9.
 Poetry in France from 1600 to 1620. Emile Faguet.
 Friedrich Nietzsche: the Author and the Man. Louis Stein.
 The Next War. Patiens.
 December 16.
 The Lycée Lamarck at France. Ernest Legouvé.
 The Social Rôle of Chinese Literature. E. Chavannes.
 December 23.
 The Anarchist Idea. Paul Desjardins.
 Reminiscences of De Tocqueville: the Revolution of 1848. E. Spuller.
 Racine at Home. Louis Barron.

December 30.
 Some Vain Reflections on the Coming War. Jean Lahor.
 Doctors in England. Max Leclerc.
 The Smaller French Reviews. Charles Maurras.
Revue des Deux Mondes. —18, King William St., Strand. 62 frs. per annum. December 1.
 The Transformations of Diplomacy. I. Ancient Europe.
 Social Studies—Co-operation. P. Lévy-Beaupré.
 Notes of a Journey in Central Asia. The Pamir Question. E. Blanc.
 Studies in Hygiene—Ancient and Modern Epidemics. A. Proust.
 Dr. Heinrich Geffcken and His Pamphlet on the Franco-Russian Alliance. G. Valbert.
 December 15.
 The Transformations of Diplomacy. II. The New Europe.
 The Strike of the Miners in the North of France. A. de Calonne.
 The English in Medieval Days. The Drama. J. J. Jusserand.
 The Birth of a Capital.—The Town of Washington from 1800-1815. A. Morneau.
Revue Dramatique et Musicale. —11, rue de la Chaussée d'Antin, Paris. 40 c. December 15.
 Poeti: Diction. L. Brémont.
Revue Encyclopédique. —17, rue Montparnasse, Paris. 1 fr. December 1.
 Journalism in China. Illustrat. Aug. Robin.
 Mussulman Art. Illustrat. P. Casanova.
 Charles Gounod. Illustrat. Arthur Pougin.
 "Madame Sans-Gêne," by V. Sardou and E. Moreau. Illustrated. Léo Claretie.
 December 15.
 Impressionism. Illustrat. Gustave Geffroy.
 Madame Sarah Bernhardt. Illustrated. Henry Lapanu.
 Salt and Its Rôle in Food. Maurice Arthur.
Revue Française de l'Étranger et des Colonies. —1, place d'Iéna, Paris. 1 fr. 50 c. December 1.
 Arctic Exploration.
 Somailland: The New Explorations of 1892-93. With Map. December 15.
 Arctic Exploration. With Maps. Paul Barré.
 The Dutch in Java.
Revue Générale. —Burns and Oates, Orchard Street. 12 frs. per annum. December.
 The Religious Education Question in the United States. Ch. Woeste.
 The Study of Ancient Languages at Giessen. F. Collard.
 The Socialist Movement of 1890-94. Prosper Saey.
 Leprosy. Maurice Lefebvre.
Revue de l'Hypnotisme. —170, rue St. Antoine, Paris. 75 cents. Dec. Natural and Artificial Somnambulism. Dr. Mesnet.
 Experiences in Thought Transference. Charles Benoist.
Revue Internationale de Sociologie. —16, rue Soufflot, Paris. 10 frs. per annum. December.
 The Class War. Emile Cheysson.
 The Insignificance of Brute Force. Jacques Novicow.
 Social Medicine. Paul Sollier.
 The Socialism of Saint Simon. Georges Weill.
 The Social Movement in the United States. John M. Vincent.
Revue Maritime et Coloniale. —39, rue et passage Dauphine, Paris. 56 frs. per annum. December.
 Notes on a Proposal for Ascertaining the Radius of Action, etc., of Warships by Diagrams. Three figs. Lieutenant E. Tournier.
 Jean-Gaspard Vence Corsair and Admiral, 1747-1808. Concluded. Lieutenant M. Lohr.
 The Building of Warships by Private Firms and the Payment of Sums on Account to the Contractors. Dr. René Lavigne.
 Age: Its Origin and its Naval History. Continu. E. Robin.
Revue Militaire de l'Étranger. —30, rue et passage Dauphine, Paris. 15 frs. per annum. November.
 The New German Regulations for Field Fortification. Fifteen figs.
 The Servian Army in 1893. Continued.
 The English Navy and the Budget for 1893.
Revue Philosophique. —118, boulevard St. Germain, Paris. 3 fr. Dec. The Social Logic of Sensations. G. Tarde.
 The Geometrical Indeterminacy of the Universe. Callon.
 Laboratories of Experimental Psychology in Germany. Victor Henri.
 The Definition of Socialism. Gustave Eloit.
Revue des Revues. —32, rue de Verneuil, Paris. 1 fr. December.
 The Ethics of Our Fathers. Jules Simon.
 The Ancestors of Leopardi. C. Lombroso.
Revue Scientifique. —Fisher Unwin, Paternoster Square. 60 c. December 2.
 Electricity in the Preparation of Metals. A. Ditte.
 Microbes and the Social Question. P. Gibier.
 December 9.
 Irritability in Plants. W. Pfeffer.
 Guy de la Brosse and Victor Jacquemont. A. Milne-Edwards.
 December 30.
 The Rôle of Microbes in Agriculture. V. Duclaux.
 Medical Studies and the Modern Baccalaureat. M. Potain.
 The Mineral Riches of Russia. D. Bellet.

Revue Socialiste.—10, rue Chabanais, Paris. 1 fr. 50 c. December. Robert Bernier. Raoul Delons. The Miners' Strike in the North of France. Camille Lespillette. The Mechanism of the "Mandat Imperative." H. Galliaudi. France—"La Grande Dégénération." Dr. Colajanni. The English Miners. Victor Jaclard.

Revue du Vingtième Siècle.—7, Kohlenberg, Bâle. 1 fr. 25 c. December 5. Pierre de Lano. Félix Champéau. December 20.

Dr. Brown-Séquard and His Methods. Jules Danguy. December.

Université Catholique.—25, rue du Plat, Lyon. 20 fr. per annum. December. The Pope's Encyclical on the Study of the Holy Scriptures. Plato. Elie Blanc.

THE ITALIAN MAGAZINES.

La Civiltà Cattolica.—246, Via Ripetta, Rome. 25 frs. per annum. December 2.

Charity for the Poor Nuns of Italy. The New Regulation of Signor Martini (late Minister of Public Instruction). The Actions and Instincts of Animals. Lourdes at the Close of August, 1893.

December 16. Encyclical of Pope Leo XIII. on the Study of Holy Scripture. Latin Version. The Collapse of the Italian Ministry, Nov. 24, 1893.

The Copernican System in the Time of Galileo. Lourdes at the Close of August, 1893. Continued.

La Cultura.—5, Via Vicenza, Rome. 12 frs. per annum. December 11. The Catholic Church and Liberty. Bonghi.

La Nuova Antologia.—Via del Corso, 466, Rome. 46 frs. per annum. December 1.

Count Tolstoy's New Book, "Le Salut est en Vous." E. Nencioni.

Fr. Albert Guglielmi, O. P. C. Ranalco. December 16.

Abandoned Children. I. Historical Aspects. P. Bertolini.

Royal Rights in a Free Country. R. Bonghi.

THE SPANISH MAGAZINES.

L'Avenc.—Ronda de l'Universitat, 4, Barcelona. 50 centimos. November 30. 25 centimos.

The Suggestions of a Summer Evening: Santiago. Rossiayol.

Ciudad de Dios.—Real Monasterio del Escorial, Madrid. 16 pesetas per annum. December 5.

The Literature of Galicia: Its Rise and Fall. Francisco Blanco.

Cellular Physiology. Zácaras Martínez.

Hebrew Academia in Spain. Félix Pérez-Aguado.

Spanish Opera. Eustoquio de Uriarte.

December 20.

The Pope's Encyclical on the Study of the Scriptures.

Cellular Physiology. Zácaras Martínez.

Spanish Opera. Eustoquio de Uriarte.

THE DUTCH MAGAZINES.

Elsevier's Geillustreerd Maandschrift.—Luzac and Co., 46, Great Russell Street. 1s. 8d. December.

Mari ten Kate, Dutch Artist. Illustrated. P. A. Haaxman, Jun. Clothing the Orphan in Amsterdam. Eduard van Tsoe-Meire. The Chicago Exhibition. Illustrated. H. M. Krabbé.

De Gids.—Luzac and Co. 3s. December.

The Island of Bali. E. B. Kielstra.

Japanese Wrestlers. Marcellus Emants.

How Shall the Day be Reckoned?—by the Sun or the Clock, by Middle-European or Greenwich Time? Professor Hübreh.

THE SCANDINAVIAN MAGAZINES.

Danskeren.—Jungersen, Nygård and Schrøder, Kolding. 8 kr. per annum. December.

Sketches from North Zealand. L. Schrøder.

Charles Chiniquy and the Roman Catholic Church. Frederik Nygård.

Hemät.—Y.W.C.A., Stockholm. 2 kr. per annum. December.

The Mission Fields of South America.

"Wives, Submit Yourselves." Mathilda Roos.

Idun.—Frithjof Hellberg, Stockholm. 8 kr. per annum. Christmas number.

Forgotten Games. Lennart Hennings.

Agnes Hedenström and Her "Boys." Lina Berg.

Kringsjaa.—Huseby and Co., Christiania. 2 kr. per quarter. No. 11 (22).

Jonas Lie. With Portrait. Bernt Lie.

Nyt Tidsskrift.—De Tussen Hjem's Forlag, Christiania. 8 kr. per annum. No. 1.

Post Testum. Interview with Lie. Nordahl Rolfsen.

A Few Words on Literary Protection.

Jonas Lie and North-land Boats.

Hymnology in Divine Service. U. Chevallier. The National Council of 1811. III. A. Ricard.

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33 pesetas per annum. December.

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Doctrines and Scepticism. O. A. Eftesøl.

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Abbreviations of Magazine Titles used in this Index.

A. C. Q.	American Catholic Quarterly Review.	F. L.	Folk-Lore.	M. P.	Monthly Market.
A. J. P.	American Journal of Politics.	F. R.	Fortnightly Review.	Nat. R.	National Review.
A. R.	Andover Review.	F.	Forum.	N. Sc.	Natural Science.
A. A. P. S.	Annals of the American Academy of Political and Social Science.	Fr. L.	Frank Leslie's Popular Monthly.	N. N.	Nature Notes.
Ant.	Antiquary.	Free R.	Free Review.	Naut. M.	Nautical Magazine.
Arch. B.	Architectural Record.	G. M.	Gentleman's Magazine.	N. E. M.	New England Magazine.
A.	Arena.	G. J.	Geographical Journal.	New R.	New Review.
Arg.	Argosy.	G. O. P.	Girl's Own Paper.	New W.	New World.
As.	Asclepiad.	G. W.	Good Words.	N. H.	Newbery House Magazine.
A. Q.	Asiatic Quarterly.	G. T.	Great Thoughts.	N. C.	Nineteenth Century.
Ata.	Atlanta.	Harp.	Harper's Magazine.	N. A. R.	North American Review.
A. M.	Atlantic Monthly.	Hom. R.	Homiletic Review.	O. D.	Our Day.
Bank.	Banker's Magazine.	H.	Humanitarian.	O.	Outing.
Bel. M.	Belford's Monthly.	I.	Idler.	P. E. F.	Palestine Exploration Fund.
Black.	Blackwood's Magazine.	I. L.	Index Library.	P. M. M.	Pall Mall Magazine.
B. T. J.	Board of Trade Journal.	I. J. E.	International Journal of Ethics.	Phil. R.	Philosophical Review.
Bkman.	Bookman.	I. R.	Investors' Review.	P. L.	Poet-Lore.
C. P. G.	Cabinet Portrait Gallery.	Ir. E. R.	Irish Ecclesiastical Record.	P. R. R.	Presbyterian and Reformed Review.
Cal. R.	Calcutta Review.	Ir. M.	Irish Monthly.	P. M. Q.	Primitive Methodist Quarterly Review.
C. I. M.	Californian Illustrated Magazine.	Jew. Q.	Jewish Quarterly.	Psy. R.	Proceedings of the Society for Psychical Research.
Can. M.	Canadian Magazine.	J. Ed.	Journal of Education.	Q. J. Econ.	Quarterly Journal of Economics.
C. F. M.	Cassell's Family Magazine.	J. Micro.	Journal of Microscopy.	Q. R.	Quarterly Review.
C. S. J.	Cassell's Saturday Journal.	J. P. Econ.	Journal of Political Economy.	Q.	Quiver.
C. W.	Catholic World.	J. R. A. S.	Journal of the Royal Agricultural Society.	R. R. R.	Religious Review of Reviews.
C. M.	Century Magazine.	J. R. C. I.	Journal of the Royal Colonial Institute.	Rel.	Reliquary.
C. J.	Chambers's Journal.	Jur. R.	Juridical Review.	R. C.	Review of the Churches.
Char. R.	Charities Review.	K. O.	King's Own.	St. N.	St. Nicholas.
Chaut.	Chautauquan.	K.	Knowledge.	Sc. A.	Science and Art.
Ch. Mis. I.	Church Missionary Intelligencer.	L. H.	Leisure Hour.	Scots.	Scots Magazine.
Ch. Q.	Church Quarterly.	Libr.	Library.	Scot. G. M.	Scottish Geographical Magazine.
C. R.	Contemporary Review.	Lipp.	Lippincott's Monthly.	Scot. R.	Scottish Review.
Cornhill.	Cornhill.	L. Q.	London Quarterly.	Scrib.	Scribner's Magazine.
Cos.	Cosmopolitan.	Long.	Longman's Magazine.	Shake.	Shakespeariana.
Crit. R.	Critical Review.	Lucifer.	Lucifer.	Str.	Strand.
D. R.	Dublin Review.	Lucid. M.	Ludgate Monthly.	Sun. H.	Sunday at Home.
Econ. J.	Economic Journal.	Lyceum.	Lyceum.	Sun. M.	Sunday Magazine.
Econ. R.	Economic Review.	Mac-Cl.	MacClure's Magazine.	T. B.	Tempy Bar.
E. R.	Edinburgh Review.	Mac.	Macmillan's Magazine.	Th.	Theatre.
Ed. R. A.	Educational Review, America.	Med. M.	Medical Magazine.	Think.	Thinker.
Ed. R. L.	Educational Review, London.	M. W. D.	Men and Women of the Day.	U. S. M.	United Service Magazine.
Eng. M.	Engineering Magazine.	M. E.	Merry England.	W. R.	Westminster Review.
E. H.	English Historical Review.	Mind.	Mind.	W. H.	Woman at Home.
E. I.	English Illustrated Magazine.	Mis. R.	Missionary Review of the World.	Y. R.	Yale Review.
Ex.	Expositor.	Mod. R.	Modern Review.	Y. M.	Young Man.
Ex. T.	Expository Times.	Mon.	Monist.	Y. W.	Young Woman.

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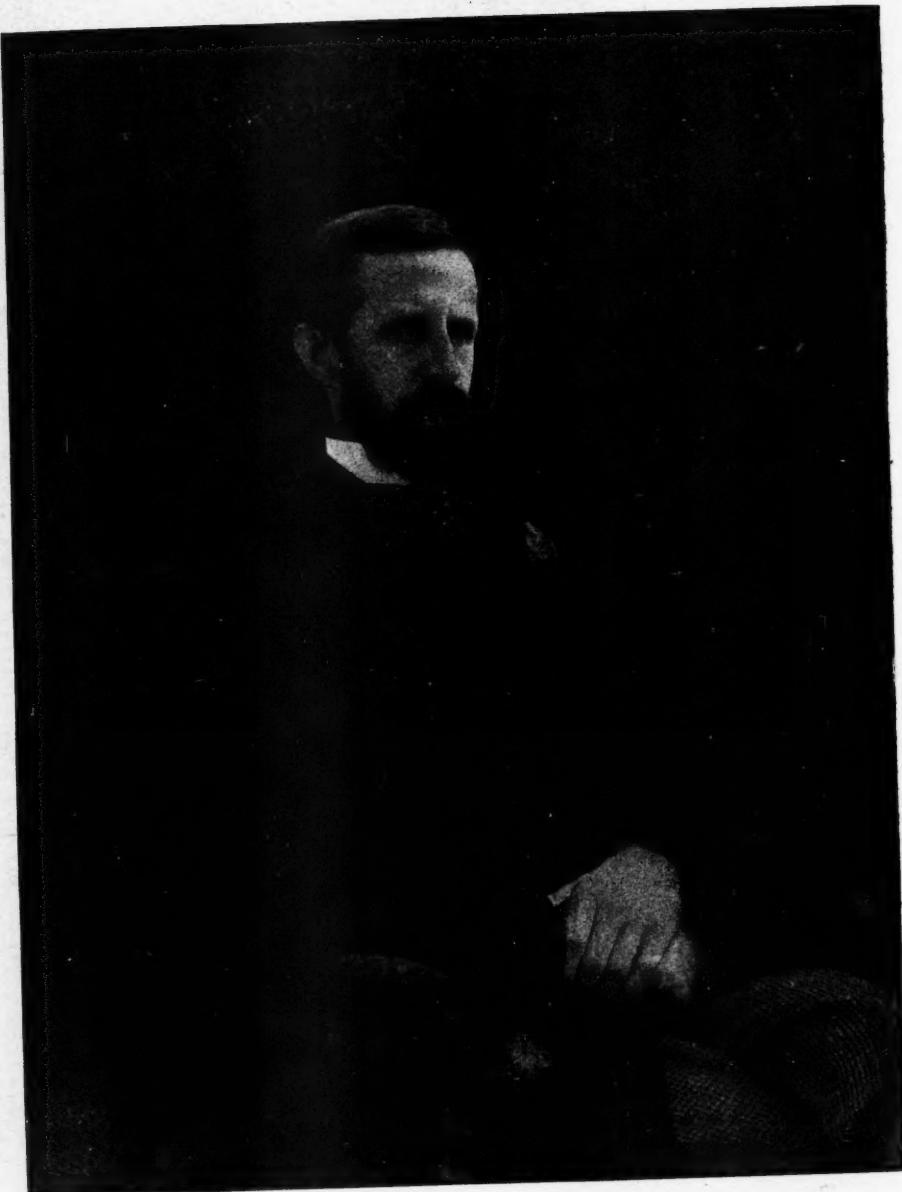
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